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THE

CHRISTIAN STUDENT,

DESIGNED

TO ASSIST CHRISTIANS IN GENERAL IN ACQUIRING RELIGIOUS KNOWLEDGE.

WITH A LIST OF BOOKS

SUITABLE FOR A MINISTER'S LIBRARY.

BY THE REV. E. BICKERSTETH,

MINISTER OF SIR GEORGE WHELER'S CHAPEL, SPITAL SQUARE.

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PREFACE.

THE Author gladly avails himself of the opportunity afforded by a Preface, of stating the circumstances under which this work has been prepared. He had some years since written a chapter on the Study of Divinity, which was published in 1825, in his Treatise entitled "The Christian Hearer;" but, having been led more to consider the importance of theological study; in subsequent editions of the Christian Hearer he omitted that chapter, stating, that it was his intention, if it should please God, to publish it separately in an enlarged form, under the title of "The Christian Student."

His incessant occupations in connexion with the Church Missionary Society have hindered him from fulfilling that intention, for a longer period than he anticipated: though he has kept it in view, he has been able to give to it but scattered fragments of time. It is right candidly to state, that this work is published with the disadvantage of his generally not having been able to give any uninterrupted time and attention to it, beyond a short period early in the morning or late in the evening, and often even this at widely intervening opportunities.

But, though unable to give to it continued application or unbroken attention, he has had some advantages which he hopes may tend to make the work more practically useful than if composed entirely in seclusion from the constant occupation of active life.

He has now for upwards of twenty-five years been in the habit of studying religious works; first, for his own edification, and in the latter period also, in connexion with his ministerial and public duties. In that period, circumstances have led him to much intercourse with his Brethren in the Ministry, in different parts of the country, and this has often given him valuable hints from the experience of others. Having also acquired the habit of reading while travelling; his frequent journies in the work of the Society have enabled him to read through many books of which he otherwise should have been ignorant.

In some parts of the work, and especially in the outlines of the History of Divinity, he had the opportunity of frequent discussions on the different sections with brethren with whom he is in the habit of meeting. Imperfect as the outlines may now be, they would have been much more defective but for this advantage.

But, with every advantage that he may have had, he is conscious of defects in the work which he cannot remedy. Did he not hope, that, notwithstanding those defects, it might be of use, he should have withheld it; or had he any reason to think that delay would have given him leisure, he would have delayed, in order to attempt their removal; but he sees no prospect of such unbroken leisure as his subject requires; time is rapidly passing on, and he is unwilling to defer farther a publication which has been long promised, and the greater part of which has been prepared upwards of two years, in the contingent hope of such improvements as an uncertain and distant leisure might possibly enable him to make. Such as the work is he offers it to his friends and the public. Our gracious Master accepts imperfect services when given in love to Him, and his disciples will not despise feeble efforts to advance his kingdom.

The study of religion is the duty of every human being. The extent to which that study can or ought to be pursued will much vary with the different circumstances of men. But we have all infinite need to become wise unto salvation: overwhelmed in one common disaster, on us all is laid the indispensable obligation to ascertain the means of escape, for ourselves as well as for others. If we were not creatures, if we had not to please God our Creator, if we had not all offended him, if we had not to die, if we had not to pass through the great judgment, if eternity—an eternity of wo or bliss—were not before us, we might with less danger neglect religion; but as these are no fabled tales, but solemn realities, it is of incalculable moment that every human being should know how to please God, how so to pass through the valley of the shadow of death as to fear no evil, and how so to be accepted in the day of judgment, as to enter into the joy of the Lord. To know this is our grand concern, the true work of the Christian Student.

The Writer of this work did not aim to lay down rules for making learned divines, but his main object was two fold; first, to assist his fellow Christians in the various stations of life to acquire for themselves that knowledge which makes *wise unto salvation*, and which will enable them to *give a reason of the hope that is in them.* He desires also in the second place, to assist his younger brethren in the ministry

with such information as his own means and resources may have enabled him to collect. Sincerely thankful will the author be if this Treatise should furnish any valuable help, in either of these ways.

Through the progress of education our country possesses, much more than it ever did before, a reading population; and it is specially important in a day like this, when principles are tried to the uttermost, that so extensive a capacity for improvement should have a right direction. But it is to be feared that there is far too general a neglect of instruction, in the principles of Christianity and of our Reformed Religion. Many Christians at present seem little able to meet the various subtle and active adversaries of their faith. To do this effectively they must have mature knowledge and vital godliness; but had they only a knowledge of the theory of religion, it would preserve them from the public exposure arising from ignorance, and from rash steps, for which a man suffers through a whole subsequent life.

But besides knowledge of the way of salvation, the edification of the heart is another most important end of Christian Study. We mainly want the exciting, strengthening, and confirming of holy purposes, the exciting and quickening of pious affections, and that in the midst of the bustle and hurries of life, our spirits may be calmed and purified, and elevated by devout and practical studies. Such studies, indeed, will generally have the additional advantage of conveying to us correct doctrinal views, and leading us to value more the Word of God. It has been well observed that books are good or bad in their effect as they make us relish more or less, after we have read them, the Holy Scriptures.

The chapter entitled, "Advice to a Student on entering the University," was, at the Author's request, prepared for this work by the kindness of his beloved brother, the Vicar of Acton, in Suffolk.

He is indebted to another beloved friend for many valuable suggestions and additional remarks on those parts of the work which were revised by him.

Amid all the agitations and discouraging circumstances of the times in which we live, the Author views with the sincerest pleasure the progress of theological knowledge, and the increasing number of pious students preparing at our universities for holy orders; the ardor and zeal with which important studies are now prosecuted; and the various public measures by which they have been promoted. Those who lived even a few years back, will have seen a very perceptible change for the better. In his Sermons before the University of Cambridge, in 1810, Dr. Buchanan justly observed; "There

is a two-fold darkness in the West as well as in the East; there is the darkness of infidelity, and the darkness of a corrupt theology. Infidelity has slain its thousands, but a corrupt theology has slain its ten thousands." He asks, "Would it be impossible to restore theological learning to more respect? I mean not what is called the learning of the schools, but legitimate theology, the knowledge of the Holy Scriptures, and of history, and chronology, as the handmaids of revelation." Several important steps have since been taken to accomplish these ends.

When we consider the extensive range of theology, it is morally impossible that any one can have both personally and fully studied all its various branches. On subjects which he felt peculiarly delicate or difficult, or with which he felt least acquainted, he has given the sentiments of the best authors that he knew as likely to give a scriptural judgment. But feeling how defective all human judgment must be, he cannot but be conscious that he has often probably failed both in his discrimination and decision. The great day is at hand and will soon disclose all. But in the mean time, if he can in some feeble measure subserve the progress of divine knowledge, and of that holiness, without which, no man shall see the Lord, he shall not have labored in vain.

With reference to courses of study, as the variety of men's minds makes it impossible that one plan can be suitable or satisfactory to all, so different plans may yet tend to the same result. He has not the smallest idea of setting up his judgment as the only just standard, or that his plans are free from errors and omissions; it is merely the opinion of an individual.

Indeed, in the Treatise throughout, the Author desires to keep far from assuming the office of a master, and to send it forth with the feeling that he is a scholar, and not a master; a scholar in that school, where there is but one master, even Christ, and where all his disciples are brethren. Though he has been careful not to state opinions adopted hastily, or without reflection, yet he will strive against that corrupt principle of our hearts which leads us because we have given an opinion, to refuse under sufficient evidence to retract it. He will endeavor thankfully to avail himself of any remarks that may be kindly, or even unkindly, made on the present work, and should future editions be called for, he will try to correct any thing that he shall be convinced is incorrect.

The little time which he could spare for such a work has led him to far more frequent quotation than he should otherwise have felt justified in giving. At the risk of making the work less original, but in the hope that it may not be less

useful, he has freely availed himself of the sentiments of others, whenever he could in their words express his own. He has thus been able often to give, not only a valuable sentiment, but an important testimony to that sentiment at the same time.

He has generally taken his extracts from the original works, and referred to them; but in a few instances he has not, and, having omitted to notice at the time to whom he was indebted for the quotation, he cannot now supply the deficiency; he has also often been indebted to others for ideas which he has expressed in his own words. He is anxious to make these acknowledgments lest he should have credit for originality of thought where he is not entitled to it.

May that gracious Saviour in whom are hid all the treasures of wisdom and knowledge, be more and more revealed by his Spirit and through His Word to every Christian Student, till the time arrive *when all shall know the Lord from the least to the greatest.*

Islington, April 22, 1829.

ADVERTISEMENT TO THE AMERICAN EDITION.

It is due to the respected author of the following work, and to the public, to acquaint them with the omissions which have been made, in this Edition of the Christian Student, and with the reasons of them. The Chapters from the XIth, to the XVIIIth inclusive, are omitted in the body of the work. The titles of these Chapters are as follows: XI. "Outlines of the History of Divinity," containing brief remarks on "the Fathers, the Schoolmen and their Contemporaries, the Reformers, Successors of the Reformers, the Non-conformists, the Divines of the Restoration and Revolution, Modern Writers;" XII. "Reflections on the preceding Outlines of the History of Divinity;" XIII. "Brief Courses of the Study of Divinity;" XIV. "Religious Libraries for persons in various Classes of Society;" XV. "Parochial Religious Libraries, and diffusing of Religious Knowledge by Tracts;" XVI. "The Minister's Library;" XVII. "The Missionary's Library;" XVIII. "Hints for the Advancement of Theology." Copious extracts from these Chapters, including the more interesting and valuable parts of them, with a long list of books suitable for a Minister's Library, are published in the Appendix. Our sole object in these alterations and omissions has been to diminish the size and expense of the work, and to adapt it more perfectly for circulation among the religious community in this country. In the retained parts the language of the author has been in no instance changed; and in the opinion of good judges, this edition of the work will be even more interesting to the American reader than though the entire English edition had been published at the same expense.

Boston, Nov. 1, 1830.

CHAPTER I.

THE USEFULNESS OF THEOLOGICAL STUDY TO CHRISTIANS.

THE Christian is placed by his heavenly Father in this world, as in a school to prepare him for his future and everlasting life. Every thing which he sees around him, and which he passes through, all the works of creation, and all the wonders of providence, daily bring before him lessons in that pure and heavenly wisdom which he has to acquire to make him meet for that inheritance, which fadeth not away.

The Christian student is one who is constantly receiving instruction, and gaining knowledge to fit him for serving God on earth, and for the higher and more blessed service in which he hopes to spend a happy eternity.

The design of this work chiefly is to set before him the best method of pursuing theological studies: that is, the study of human writings on religion, in connexion with a supreme regard to the word of God, in order that he may become *instructed unto the kingdom of heaven*. The wish of the author is so to assist him that he may, if a private Christian, be enabled *always to give an answer to every man that asketh* him *a reason of the hope that is in* him, *with meekness and fear;* and, if purposing to fulfil the more arduous office of a Christian minister, he may be directed to those studies which may better fit him for being *a workman that needeth not to be ashamed, rightly dividing the word of truth.*

A Christian divine, in the true sense of the words, is the highest and most blessed character on earth. Witsius happily describes it: 'By a divine I understand one who, imbued with the solid knowledge of God and divine things, God Himself being the Teacher, not by words only but by the whole course of his life, sets forth and celebrates the admirable virtues of God, and so is wholly devoted to His glory. Such were in former days the holy patriarchs, such the divinely inspired prophets, such the apostolic teachers of the whole world, such some of those whom we call Fathers, widely shining lights of the primitive Church.'*

To attain this character, study is, among other things, indispensably requisite. When divine revelation was first committed to writing, it became a duty, a privilege, and a blessing, to read that writing. Respecting this duty there will, among Christians, be little difference of opinion.

The advantages of a written statement of opinions being perceived, books multiplied, even before the coming of Christ, to a vast extent. Hence in the days of Solomon, it was asserted, *of making many books there is no end, and much study is a weariness of the flesh.* The Alexandrine library, burnt about fifty years before Christ, is said to have contained 400,000 manuscript volumes. The invention of printing immensely increased the number of copies of books, and the facilities of access to them.

There are doubtless evils inseparable from these advantages. Where books have an improper or evil tendency, the harm done becomes far more extensive; and the very multitude of books adds to the difficulty of choice and selection, and disposes the supine and indolent to sit down in contented ignorance. Pride and vanity are also fostered by mere literary acquisition; and the possession of religious knowledge may

* See his Oration on the True Theologian, in the 2d volume of his Miscellanea Sacra, 553.

be fatally but easily mistaken for the possession of real religion.

It is perfectly true, that not merely human learning, but scriptural knowledge in its highest degree, *(prophecy* and understanding *all mysteries* and *all knowledge,)* may be vain and unprofitable. A church may be *enriched with all knowledge, and come behind in no gift*, and yet be *carnal and walk according to man.* 1 Cor. iii. 3.

There are also sorrows in knowledge from which the ignorant are free: we discover many evils which we could not before discern: we perceive an unexpected darkness where we thought all was light; we sometimes ourselves mistake error for truth; and doubts are excited where none existed before.

But still, whatever sorrows attend wisdom, it *excelleth folly as far as light excelleth darkness;* much of this sorrow is real gain in the result; to be exempt from it through ignorance is no real advantage. It is better to know that evil which we may correct, than to slumber on in ignorance till all be lost. After making every abatement, real religion has all along been vastly advanced by means of learning.

It is of *written books* that David gives those high commendations. *The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold, sweeter also than honey and the honeycomb.* It is of written books that our Saviour says, *Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.* And the apostle declares that they *are able to make wise unto salvation, through faith which is in Christ Jesus.*

These things are spoken of inspired books. But we have no reason to think that the apostle, when he told Timothy to *give attendance to reading*, wished

him to confine his attention to the records of inspiration only; especially since he himself quoted heathen writers, (as Aratus, a Greek poet, Acts xvii. 28; and Epimenides, a Cretan, Titus i. 12.) in order to illustrate the truths which he wished to impress.

THE SCRIPTURES SPEAK MUCH IN FAVOUR OF KNOWLEDGE IN GENERAL. Thus it is said, *That the soul be without knowledge, it is not good.* Prov. xix. 2. *The heart of the prudent getteth knowledge, and the ear of the wise seeketh knowledge.* Prov. xviii. 15. *Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.* Prov. xxii. 17. *The heart of him that hath understanding seeketh knowledge.* Prov. xv. 14. *The excellency of knowledge is, that wisdom giveth life to them that have it.* Eccles. vii. 12. These passages apply, in the highest sense, to scriptural and divine knowledge, but comprehend knowledge in general, and especially whatever facilitates the acquisition of that which is divine and scriptural.

The Holy Scriptures state in strong terms the danger of wanting knowledge, both as it respects ministers and people. *My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me.* Hosea iv. 6. Isaiah speaks in a similar way of the evils of having no knowledge. Isaiah v. 13.

The apostle Paul, in the first epistle to the Corinthians, has placed this subject in a clear light. He commences the twelfth chapter with stating that he *would not have* them *ignorant, concerning spiritual gifts.* He then shows the nature of those gifts, some of which were miraculous, and peculiar to that age, and others needful in all ages. He tells them to *covet earnestly the best gifts;* and in the thirteenth chapter, shows the superior excellence of charity, but not to the disparagement of other gifts; for in the fourteenth, he charges them to *desire spiritual gifts,* and in verse 12

bids them *seek to excel to the edifying of the church.* Great then as is the value, and supreme as is the importance of the graces of the Christian, they must not exclude a holy diligence to acquire those gifts of *the word of wisdom*, *the word of knowledge*, *divers kinds of tongues*, and *the interpretation of tongues*, which are profitable to our own edification, and to the edification of the church.

GOD HAS MANIFESTLY OWNED AND PROSPERED HUMAN WRITINGS ON RELIGION. It is fully admitted that there are many devout, holy, heavenly-minded Christians who are thoroughly versed in the Scriptures, but have little or none of what is reckoned human learning: real piety may consist with considerable deficiencies in learning. And again a man may have an extensive knowledge of languages, he may know the whole theory of religion and be able to defend it most ably and skilfully against its most subtle opponents; he may have the intellectual powers and stores of a Warburton or a Horsley, and yet not have that experience of the truth in its sanctifying influence on his own heart, which manifests itself in meekness, humility, forbearance, brotherly-kindness, devotion, and the whole spirit of the Christian. Dr. Buchanan justly observes that 'we must not confound two terms, a Theologian and a Christian. That which constitutes a Christian is *faith, hope, and charity, these three.* Much human learning is not essentially necessary to constitute a Christian. Indeed a man may be a profound Theologian, and not be a Christian at all. He may be learned in the doctrines and history of Christianity, and yet be a stranger to the fruits of Christianity: He may be destitute of faith, of hope, and charity.'

Yet we must not from the abuse of a thing despise it altogether. If we look at the general state of the church, how few eminent Christians are there who have not been greatly indebted to religious books, either for their first impressions, or for much of that knowledge

by which they have acquired enlarged and correct views of divine truth, and pursued a wise and holy conduct: how few have been extensively useful to others who have not themselves been benefitted by study! Many of those Christians, who are now nourished by the Scriptures only, received their first religious impressions through human books. Hardly any Christians are there who have not in one way or other received much advantage from them. It has, unquestionably, pleased God to carry on His own kingdom, and promote the spiritual welfare of His people by means of human writings. Undoubtedly, in those of His servants, there has been the manifestation of the Spirit given to every man to profit withal. Nor need we suppose that so many holy and wise individuals, who have communicated their thoughts to the world, after long, and deep, and devotional study of the sacred writings, have thus labored in vain. A person who has travelled, with an observing mind, over every part of a country, has acquired thereby, in all ordinary cases, experience to guide others. The fruit of such toil will only be despised by those who are ignorant of its real value. The Holy Spirit has manifestly, in different degrees, and in varied gifts, helped the servants of God, so that we have a vast accumulation of valuable knowledge in their compositions, and God is continually using them for good.

Again, LEARNING IS NEEDFUL FOR THE DUE UNDERSTANDING THE BIBLE. If reading the sacred volume be important, we must of necessity admit the usefulness of a variety of other studies. The Bible itself could not have been presented to any nation now existing, in its vernacular language, without the aid of considerable human learning. The Bible is, in its first parts, the most ancient of all books; it was delivered in languages that are now dead, in a foreign land, and abounding with allusions to ancient manners and customs. Though the knowledge of these things may

be of little comparative importance to a poor man, only anxious to know its saving truths for his own eternal welfare, it is of great moment to those who have to preach, and explain, and defend the sacred contents of this blessed volume. Hence it becomes important to acquaint ourselves with the Hebrew and Greek languages, the early versions of the Scriptures, the manners and antiquities of the Jews, and other things of a like kind, in order that we may know what is the full import and meaning of the original record of the divine will.

The Bible also contains predictions relating to all nations that have had any connexion with the Church of God, and ultimately affecting mankind at large. We shall lose one of the most striking and satisfactory evidences for the authority and truth of the Bible, as the word of God, if we disregard the history of nations, which is in fact the developement of the prophecies of that book.

Learning is also NEEDFUL FOR KNOWING THE WORKS OF GOD. The volume of nature, is as much of divine workmanship as that of grace, and displays the same divine wisdom, power, and love. But an extensive knowledge of what God has created for His glory and for our instruction, can in general only be attained by human writings. Bishop Reynolds remarks, 'All secular learning is the knowledge of God's works: philosophical and mathematical learning, the knowledge of his works of creation: historical and political learning, the knowledge of his works of providence: moral, and economical, and civil learning, the knowledge of those remainders of his image and law which are left in the minds of men for their direction and conviction: grammatical, rhetorical, and logical learning, the knowledge of the use of that reason which God gives us for imparting our minds and evidencing our conceptions unto one another. So then all true learning being a knowledge of the works of God, must needs be honorable and excellent.'

The EVIDENCE OF EXPERIENCE, in the History of the Church, is DECIDEDLY IN FAVOUR OF LEARNING. Allowing that talents of the highest order may be joined with depravity of the deepest dye—as is eminently the case in the chief agent of evil, Satan—it must be asserted, that the highest created character is like that of the blessed angels, where piety and knowledge are combined in the greatest degree.

If we look at the history of the church, the brightest examples of ardent and useful piety have been found in men of great knowledge. The most honored instruments in founding and carrying forward both the Jewish and Christian churches, were men eminent in learning as well as in piety. Moses, the lawgiver and leader of the Jews, was learned in all the wisdom of the Egyptians, and Paul was brought up at the feet of Gamaliel.

Much has been said of the ignorance of the first teachers of Christianity; but those who dwell on their humble birth and situation, and their few acquirements, forget their extraordinary gifts and endowments. Bishop Horsley, speaking, not of the sanctifying influence, but of the miraculous gifts of the Spirit, says, 'Learning is to us the best substitute for that preternatural illumination of the understanding which was the privilege of the first preachers. They were qualified without any previous study, for the office to which they were called, because they had that other source of fuller and more certain information.—The knowledge which the Holy Spirit conveyed to the understanding of these chosen instruments of God, was the very same in kind, consisting of the same particulars, which in the ordinary way is attained in a more imperfect degree by study.

The force, therefore, of the objection, that the first Christians were illiterate, is taken away by the fact, that they were supernaturally assisted with all the learning which was requisite for their office. Œcolampadius justly observes to the Waldenses, 'We are

not to tempt God, as if He were to be expected to instruct us as he did the apostles, miraculously, without study on our part.' Indeed, we cannot have the local information which they had without much learning. Besides, while the great apostle of the Gentiles was not destitute, as we have seen, of human learning naturally acquired; he both made use of that learning in defence of the gospel, and disputed with the learned Athenians on their own principles.

It is a very erroneous idea, that knowledge is prejudicial to faith. Religion is not the privilege of the ignorant. In fact, the worst enemies of Christianity have endeavored to keep Christians in ignorance. We see this both in Paganism and Popery. The ages of ignorance were the ages when Popery was dominant: and in the time of Paganism, the emperor Julian, one of the most artful and bitter opponents which the Christian religion perhaps ever had, well aware of the powerful use which Christians had made of learning, refused permission to them to study the classics.*

The most useful laborers in the church of Christ have been men of learning. Not to mention many of the Fathers, how much do we owe to the learning of Luther, Melancthon, Calvin, Ridley, Cranmer, Jewell, Usher, Hall, Leighton, and multitudes of others.

The revival of literature, and the reformation of the church, were connected events. The Reformers felt strongly the importance of learning; Luther says, 'I am persuaded that true divinity could not well be supported without the knowledge of letters: of this we have sad proof; for while learning was decayed and in ruins, theology fell too, and lay most wretchedly ob-

* 'With a view to keep the church in ignorance of the arts of reasoning and philosophy, he forbade Christian schoolmasters to teach Gentile learning, lest being furnished, says he, with our armour, they make war upon us with our own weapons. Our learning is unnecessary to Christians who are trained up to an illiterate rusticity, so that to believe is sufficient for them, and by this prohibition I only restore possessions to their proper owners.'

secured. I am sure that the revelation and manifestation of the word of God would never have been so extensive and glorious as it is, if preparatorily, like so many John the Baptists smoothing the way, the knowledge of languages and good learning had not risen up amongst us. They are most exceedingly mistaken, who imagine that the knowledge of nature and true philosophy is of no use to a divine.' He says, in the Preface to an exposition of the 90th Psalm, 'There were at that time men, and more afterwards would arise, who despised theological studies, and indeed *all* studies; there ought therefore to be some to proclaim the praises of God, and to disseminate the knowledge of His word.'

RELIGIOUS KNOWLEDGE IS PROFITABLE FOR ALL CLASSES. Laymen, and all Christians, are personally concerned in this subject. Men are too apt to think that the study of religion concerns ministers and not private Christians. Divinity, however, is not like medicine, or law, or navigation, which belong only to a particular class or profession; every human being has an immortal soul, the care of which devolves mainly on himself. Every human being is dependant on God and Jesus Christ, and is infinitely concerned to know His character and will. All Christians are called μαθηται, disciples, or scholars. Their very name implies that they are learners.

The extensive usefulness of such laymen as Bacon, Boyle, Hale, Pascal, Boerhaave, Haller, Johnson, Beattie, Goode, and others, was closely connected with their general and religious knowledge and learning. Laymen are free from the suspicion of professional interest, and can therefore speak on religion with some advantages which a minister does not possess. The apostle in the direction, *leave the first principles of the doctrine of Christ, and go on unto perfection*, requires Christians in general not to be content with a slight superficial knowledge; and sup-

poses, that after a certain time all ought to be able to instruct others: *for the time ye ought to be teachers.* This direction is not immediately addressed to ministers, but to Christians in general.

It is affecting sometimes to hear laymen deliberately avow their ignorance of religion, either as what does not concern them, or as an evidence of their superiority to vulgar prejudice. What a low, dark, and miserable mind must theirs be! To be willingly and ostentatiously ignorant of that, which on the very face of it is the sublimest and most ennobling of all studies, relating to the great Lord of all, to both worlds and all ages; and affecting the character, the conduct, and the present, the mental, the temporal, and the eternal happiness of the whole human race! surely this very avowal can only be accounted for on the scriptural principle *of having the understanding darkened, being alienated from the life of God, through the ignorance that is in them.*

It is the testimony of Boyle, one well qualified to say so, 'For an ordinary naturalist to despise those that study the mysteries of religion, as much inferior to physical truths, is no less unreasonable than it were for a watch-maker, because he understands his own trade, to despise privy counsellors, who are acquainted with the secrets of monarchs and mysteries of state; or than it were for a ship carpenter, because he understands more of the fabric of a vessel, to despise the admiral that is acquainted with the secret designs of the prince, and employed about the most important affairs.'*

In what respect is theology not adapted to the body of Christians? It is a science concerning the noblest subjects on which the mind of man can be occupied, it improves the student in piety, consoles him in af-

* Excellency of Theology, p. 170.

fliction, and prepares him for the everlasting enjoyment of the Divine Object of his studies.

If it be thought a great thing to keep a man from the grave, sometimes for a few days, and still more to restore him to health, so that he may enjoy life for some years, even though with troublesome diet and remedies, theology has yet higher and better ends. It shows the way of attaining spiritual health, endless life, and perfect happiness.

Laymen will be preserved from many temptations, by adequate Christian knowledge. If you know the scriptures and the history of the church, you will not be so apt to be misled by every fresh error, nor, as St. James expresses it, to be *carried about with every wind of doctrine.*

The CIRCUMSTANCES OF THE TIMES SHOW THE IMPORTANCE OF STUDY. We live in a reading age, when education is almost universal, and men think and speak on all subjects with the utmost freedom. All classes of people read much, and religious persons must not be behind them, especially in that knowledge which directly affects religion. And though the end of our studies is not to exalt ourselves above others, yet *our profiting* in our studies, as in other things, ought to *appear to all men.*

The various sentiments and doctrines which have arisen since the apostolic age, and are now abroad among men; and the history of the church, since that time, require knowledge and learning, if men would themselves discern what is truth, or be useful to those around them. A religious man, without any knowledge of history, or general information, or any comprehensive view even of the various parts of his religion, will speak with immense disadvantage, if called into discussion with well-informed persons of the world, who may have a greater speculative knowledge of religion. He may thus, to his great grief, be an

occasion of offence to others; and religion, which is dearer to him than life itself, may materially suffer from that incapacity and ignorance from which diligence in study would have saved him. Dr. Buchanan, after showing that God honors human acquirements, when used in subordination to His grace, says, 'Let us then honor human learning. Every branch of knowledge which a good man possesses, he may apply to some good purpose. If he possessed the knowledge of an archangel, he might apply it all to the advantage of men and the glory of God.'

MANY OBJECTIONS HAVE BEEN MADE AGAINST THE USEFULNESS OF LEARNING.—It is objected, that learned men are sometimes infidels, and often merely nominal Christians; and the Apostle himself says, *not many wise men after the flesh* are called. This indeed is an important and humbling lesson to those who trust in human wisdom, which can never of itself attain divine grace, and often hinders and hurts the soul. It has pleased God to make manifest the inefficiency of human acquirements of themselves, that He might the more display the necessity and excellence of His own grace; but in every age there have been those who have been bright examples that piety and great attainments in learning are perfectly consistent. It was an old reproach against an Apostle, *much learning doth make thee mad;* Paul, though learned, was not mad.* Men of both learning and piety are requisite to

* Lord Bacon, answering the objection of *divines*, against learning, says, 'It is an assured truth, and a conclusion of experience, that a little or superficial knowledge of philosophy may incline the mind of man to atheism, but a farther proceeding therein brings the mind back again to religion; for in the entrance of philosophy, when the second causes which are next unto the senses offer themselves to the mind of man, if it dwell and stay there, it may induce some oblivion of the highest cause; but when a man passes on farther, and sees the dependance of causes on the work of Providence; then, according to the allegory of the poets, he will easily believe that the highest link of nature's chain must be tied to the foot of Jupiter's chair. To conclude, therefore, let no man, on a weak conceit of sobriety, or an ill-applied moderation, think or maintain that a man can

convict the errors of ignorant pious men on the one hand, and to answer the errors of learned wicked men on the other. There are those who turn knowledge, and argument, and human wisdom against religion, but there are assuredly infinitely superior knowledge, superior argument, and superior wisdom, *on the side of religion*, and this has been and will be manifested to the unspeakable advantage of truth. Religion receives its due homage when the highest intellect and deepest learning, when Bacon and Newton yield subjection to it.

If there are learned men to oppose the gospel, there ought to be still more learned men to meet such opponents, and to show that the very depths of learning contain nothing but invincible arguments for the truth of the gospel, and all its great and cheering doctrines.* And after all, though learning has been possessed by the wicked, the learning of ungodly men has not been the cause of their wickedness, but merely the occasion of manifesting it. Nay their learning has been of use to others. The Scribes among the Jews preserved the Scriptures, and the learning of worldly men, whether physicians, lawyers, and historians, or even divines, has yet often been beneficial to their country, and made subservient to religion. God thus continues

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search too far, or be too well studied in the book of God's word, or in the book of God's works—divinity or philosophy; but rather let men endeavor an endless progress or proficiency in both; only let men beware that they apply both to charity and not to swelling; to use and not to ostentation; and again, that they do not unwisely mingle or confound these learnings together.'

* It is not learning but want of learning which leads to error in religion. It was the want of learning which occasioned the abuses of religion in the middle ages; it was the learning of our early reformers by which those abuses were corrected; let no one therefore apprehend that theological learning will now undo what it did at the reformation. It is in fact the only method of ensuring to us the advantage of the reformation, by guarding against enthusiasm on the one hand, and infidelity on the other.—*Bishop Marsh's Lectures.*—Pp. 12, 15, 16.

to spoil the Egyptians, and make their jewels and their treasures presents and gifts to His church.

If pious persons are prejudiced against learning, from seeing the way in which learned men have perverted the gospel, they should also consider that want of literature is no security for a pure gospel. Men of boldness, talent, and fluency, who may be very illiterate, will press forward, pretend to extraordinary light, and draw multitudes after them, when it is nothing more than *speaking great swelling words of vanity*, and thus *allure through the lusts of the flesh those that for a while were escaped from them who live in error*. 2 Pet. ii. 18.

Duly to comprehend Christianity, will call for the highest and most cultivated powers of the human mind: and, in this view, vast is the importance of education, and habits of study and reflection, to a right reception of religious truth. 'Consider,' says Mr. Foster, 'what a fatal inaptitude for receiving the truths of religion is created by the neglect of training minds to the exercise of their faculties, and the acquirement of elementary information.' After then showing what are the sublime, and holy, and spiritual doctrines of Christianity, he states the difficulty of 'beings who never learned to think at all, who have hardly ever once in their whole lives made a real effort to direct and concentrate the actions of their faculties on any thing abstracted from the objects palpable to the senses,' learning religion.

If you say that there are many different opinions among the learned, it is true; but there is among all real Christians an ample temple of divine truth, which is open and common to all; and the very differences should only lead you to a more close adherence to the divine record yourself, and a large spirit of charity to differing brethren.

If you object that there are so many mysteries (which seem rather multiplied than diminished by

learned men) burdening religion,—Boyle well replies, 'if they must be called burdens, they are such burdens as are feathers to a hawk, which instead of hindering his flight by their weight, enable him to soar toward heaven, and take a larger prospect of things than if he had not feathers he could possibly do.'

Besides, LEARNING FURNISHES US WITH MUCH REAL ENJOYMENT. Surely it is one of our greatest privileges, that living so many hundred years from the mighty dead, we can by means of their writings converse with them more intimately, than if they now lived in our neighborhood: that we have the full benefit of their best and choicest, their most mature and deliberate thoughts, in the clearest method, on the most important of all subjects; and that all ages are thus made present to our minds, render to us instructive information, and edify and comfort us.

The advantages of books, and of a well furnished study, are thus set forth by Bishop Hall. 'The thoughts of our deliberations are most accurate: these we vent into our papers. What a happiness is it that without all offence of necromancy, I may here call up any of the ancient worthies of learning, whether human or divine, and confer with them of all my doubts! that I can at pleasure summon whole synods of reverend fathers and acute doctors from all the coasts of the earth, to give their well-studied judgments in all points of question which I propose. Neither can I cast my eye casually upon any of these silent masters, but I must learn somewhat. It is a wantonness to complain of choice. No law binds us to read all: but the more we can take in and digest, the better-liking must the mind needs be. Blessed be God that hath set up so many clear lamps in his church: now none but the wilfully blind can plead darkness. And blessed be the memory of these his faithful servants, that have left their blood, their spirits, their lives, in these precious papers, and have willingly wasted themselves into

these during monuments to give light to others.'—Hall's Works. Vol. vi. p. 166.

Mr. Montgomery has some striking remarks on the advantages to be derived from the talents of others. He says—' It is the prerogative of genius to confer a measure of itself on inferior intelligences. In reading the works of Milton, Bacon, and Newton, thoughts greater than the growth of our own minds are transplanted into them, and feelings more profound, sublime, or comprehensive, are insinuated amidst our ordinary train; while in the eloquence with which they are clothed, we learn a new language worthy of the new ideas that are created in us. Of how much pure and exalted enjoyment is he ignorant, who never entertained, as angels, the bright and loftier emanations of loftier intellects than his own! By habitual communion with superior spirits, we not only are enabled to think their thoughts, speak their dialects, feel their emotions, but our own thoughts are refined, our scanty language is enriched, our common feelings are elevated: and though we never attain their standard, yet by keeping company with them, we shall rise above our own, as trees growing in the society of a forest are said to draw each other up into shapely and stately proportion, while field and hedge-row stragglers, exposed to all weathers, never reach their full stature, luxuriance, and beauty.'

It is not every reader that derives all these advantages from the thoughts of others: much depends on the character of the student, and of his studies; we have here however brought before us a very valuable statement of the advantages which may be derived from the superior mind and talents of others.

If we would not be confined and cramped by the views of the place, and the age, and the circumstances in which we live, and the party with which we associate, and would rise to the ground of higher usefulness and more extended blessing, we must read works of other

countries and other ages and other classes of men, and take from an elevated position an enlarged view of the minds of men, *comparing spiritual things with spiritual.*

Theology is, like the heavens, full of stars which appear not to a careless spectator; but a diligent contemplator, with suitable helps, will find new worlds of glory in every part. The ministers of Christ, especially, should be continually growing in religious acquirements, and adding to that ministerial furniture of mind which will enable them to bring out of their treasury things new and old. It will both take them out of scenes of trial and temptation in the world, and also fit them for honorable and useful services in the church.

Yet to the due exaltation of Divine grace, and the depression of human pride, it is in conclusion strenuously maintained that God has greatly blessed and honored men, like Bunyan, not without knowledge, but without learning; and has left learned men, and especially those whose hearts are not devoted to their Heavenly Master, barren and unfruitful.

Speaking of philosophical sciences, Augustine thus excellently distinguishes between the illiterate Christian and the speculative philosopher. 'Unhappy is that man who knows all these things and knows not thee; but blessed is he who knows thee, though he knows not these things. But he who knows both thee and them is not happier on their account, but on account of thee alone is happy, if knowing thee he glorify thee as God, and be thankful, and be not vain in his imaginations. For as he is in a better situation, who possesses a tree, and is thankful to thee for the use of it, though he knows neither its height, nor breadth, than he who measures it, and counts all its branches, and neither possesses it, nor knows nor has learned his Creator, so the believer, whose property all the riches of the world are, and who having nothing, yet

possesses all things, by cleaving to thee whom all things serve, is indisputably better than the most knowing natural philosopher upon earth, who lives in the neglect of thee.'

CHAPTER II.

THE INFLUENCE OF PRACTICAL HOLINESS ON THEOLOGICAL STUDIES.

Holy tempers, and a holy conduct, are essential to our attaining the wise and great end, the happy experience, and the true enjoyment of divine knowledge. No natural talents, nor any acquired learning can supply the place of Christian graces, or be a substitute for them. As the first sin was preferring knowledge to obedience, and the effect was a darkened understanding and a sinful and miserable life, so it is now. Sin produces ignorance as well as misery. The consideration of this subject is seasonable and important, as many have asserted, that man is not accountable for his belief; but the Bible shows us that the origin of infidelity is the wickedness of the heart, (John iii. 18, 19.) Our moral character has an immense influence on our opinions.

A humble Christian, who desires to please God above all things, and who seeks, by a diligent and devout study of His word to know his will, in order that he may do that will, has in these holy dispositions the very elements of the highest wisdom and usefulness; and, as these dispositions are maintained and increased, he will find them continually to assist and correct his views, and make all his acquirements really valuable, profitable, and sanctifying. However a man may

have attained a clear systematic divinity; yet, if he be seriously defective in Christian graces, he will, in proportion to the extent of that defect, not know divine truth in its use and enjoyments; and his knowledge will be imperfect. In some cases he will turn aside to vain speculations which have a show of wisdom, and, as he thinks, promote his own importance or even usefulness; but the result will be unprofitable to himself and others: and in other cases, like Solomon of old, and Lord Bacon in later times, he will be very wise for others, and yet very foolish for himself.

There is, indeed, an extended connexion in all parts of the divine system, and especially in each branch of divine truth. It resembles a rich and magnificent chain of gold, in which not only each separate link is exquisitely finished and wrought, but it is united to similar links, and thus is made subservient to farther ends, as were the chains of gold on the neck of Aaron, supporting on his breast that breast-plate, in which were the Urim and Thummim, the lights and perfections of the church.

There is also a beautiful re-action arising from our own conduct. One thing affects another, and the impression made returns again, so that there is a reciprocal and endless progression of good or evil, according to the conduct of the moral agent. This makes sin a tremendous evil; this makes holiness infinitely desirable; for the influence of either will never be exhausted, but will affect immortal beings through eternal ages. Nor is there any remedy for the evil of sin, but in that great salvation, which stops the contagion, and imparts the counteracting and healthful spirit of divine grace.

This moral reaction is always at work, and in seeking first the kingdom of God and His righteousness, we are most effectually securing every other good. As Solomon, by seeking wisdom rather than riches, gained both; so by that which is *the beginning of wis-*

dom, even, *by humility and the fear of the Lord, are riches, and honor, and life.*

It is a remarkable part of the Divine wisdom, that revealed truth is not given to us in an accurately arranged system, or in an orderly and minute statement of its different ramifications in one lengthened discussion, but in history, and in promises, and precepts given as occasion arose from time to time; the aim of all which is to promote practical holiness, in attaining which we fail not to obtain saving truth, and without which we cannot know God; for *without holiness no man shall see the Lord.* God is to be known by the life and experience of the Christian, rather than by bare study. *O taste and see how good the Lord is!*

All SIN HAS A BLINDING INFLUENCE UPON THE HUMAN MIND. When men's deeds are evil, it causes them to love darkness rather than light. It hinders the just perception of spiritual things. *None of the wicked shall understand.* The too eager pursuit of even *lawful* occupations engages and distracts the mind of the worldly man, and leaves him no time for the calm, and patient, and steady application of his mind to the discovery of divine truth. If he asks, *what is truth,* even from the first source of truth, he has no patience to wait for the answer. To such a one, invisible things appear distant and uncertain, and if of a superior nature, yet so remote as rather to be admired, than desired or pursued. The gratification of the lusts of their own hearts led the heathen to change *the truth of God into a lie.* (Rom. i. 25, 26.) The indulgence of unholy tempers and affections, such as pride, envy, malice, impurity, ambition, gives a real distaste to the opposing truths of Christianity. And when these sins break out in the life, and *lust has conceived* and *brought forth sin,* then, even if truth had been previously acquired, it is held or confined and detained *in unrighteousness.* (Rom. i. 18.) *When they knew God* and *glorified him not as God, they be-*

came vain in their imaginations, and their foolish heart was darkened, and one sin led on to another, till they sunk into the very depths or idolatry.

Archbishop Usher says, 'All sins are in the epistle to the Hebrews termed ignorances (Heb. ix. 7, compared with Lev. xvi. 16, 17), and sinners ignorant and erring persons (Heb. v. 2); because, however, in the general the understanding may be informed rightly, yet when particular actions come to be resolved upon, men's perverse wills and inordinate affections cloud their minds, and lead them out of the way. That, therefore, is to be accounted sound knowledge which sinks from the brain into the heart, and from thence breaks forth into action (setting head, heart, hand, and all a-work), and so much only must thou reckon thyself to know Christianity, as thou art able to make use of in practice.' He quotes James ii. 18, iii. 13, and 1 John ii. 3, 4, to illustrate this.*

Here, then, we see where the Christian will bend his main strength: he must not cultivate gifts, rather than graces; attainments in knowledge, rather than attainments in holiness; studies must not come before or displace prayer; conferences for acquiring knowledge, before conferences for acquiring spirituality of mind and Christian experience.

But let us endeavor to illustrate these general remarks, by a particular consideration of the influence of holiness on knowledge. These do indeed mutually influence and promote each other. *His divine power hath given us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue.* (2 Peter i. 3.) We cannot attain to holiness without a measure of knowledge, and every step in that attainment prepares for increasing knowledge. *Then shall we know, if we follow on to know*

* See a Sermon appended to the 4th edition of his Answer to a Jesuit, p. 27.

the Lord. We cannot limit the mode in which the Holy Spirit either commences or carries on His work within us: as He divides *to every man severally as He will;* so He works in various ways, and in such order as pleases Him: sometimes by first convincing the intellect, sometimes by exciting the imagination, and sometimes by touching the affections; but the result is one, to be renewed after the divine image. There is a general tendency;—the tendency of all truth is to promote holiness—and of all error to famish the soul. The ways of false prophets are *lascivious* ways, (2 Peter ii. 2.) The tendency of all holiness is to enlighten the mind, and of all sin to darken and obscure the truth.

Holiness, the work of the Spirit in the heart of man, (1 Thess. ii. 13,) is a term of large meaning, implying in its full import, entire purity from all sin, and entire dedication to God, and conformity to his will. In a sinful creature like man, it can only be attained by faith in Christ, and through his Spirit, and it is continued by constant exercises of the same lively faith, and communications of the same Spirit. It has various parts and degrees, and its influence on knowledge may be seen in each of these.

Conversion to God (John iii. 3—5) is a first step in Christian holiness. It implies a total change in the inner man; a commencement of a new life; and our Lord declares, that without it a man *cannot see the kingdom of God.* St. Paul also asserts, *the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned; but he that is spiritual* (ανακρινει) *discerneth all things.* Regeneration is then indispensably necessary for a full view and a true taste and relish of divine truth. As a blind man cannot discern or delight in colours, so an unregenerate is incompetent to discover and delight in the true glories of revelation. He wants that sense

which would enable him rightly to discriminate truth from error, and greater truths from lesser truths. He has no spiritual taste or relish for evangelical verities. When regenerate by the Spirit, we shall spontaneously, as it were, distaste views, contrary to the mind of the Spirit—views which tend to exalt man, to degrade the Saviour, to lower the moral standard, or to make sin a slight evil; and, though they are contrary to our fallen nature, we shall love and maintain the opposite scriptural truths. Let us then pray for the promised new heart and new spirit, (Ezek. xxxvi. 26, 27.) In the words of Bishop Taylor—'Without this new creation, this new principle of life, we may hear the word of God, but we can never understand it, we hear the sound but are never the better.' Speaking afterwards of the different effects which truth produces, and asking the reason of the difference, he gives the following answer, 'The one understands by nature, and the other by grace; the one by human learning, the other by divine; the one reads the Scriptures without, the other within; the one understands as a son of man, the other as a son of God; the one perceives by the proportion of the world, and the other by the measures of the Spirit; the one understands by reason, and the other by love; and therefore he does not only understand the sermons of the Spirit, and perceives their meaning, but he pierces deeper and knows the meaning of that meaning, that is the secret of the Spirit, that which is spiritually discerned, that which gives life to the proposition, and activity to the soul.'

Communion with God is a most important means of divine knowledge. There is a higher study than that derived from acquaintance with human writings; there is a communion beyond that of communion with men; there is a daily and hourly converse with God, the Father of Lights, who *is Light* itself, and *in whom is no darkness at all*; a philosopher may be ignorant

of it, but the most learned, if pious, will esteem this to be his best source of highest knowledge, and it is one which the most illiterate Christian is privileged to enjoy. This high and holy study truly enlightens, it really ennobles, it invariably blesses the soul.* The believer, in the lively exercise of grace, thirsts after this supremely: *Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. As the hart panteth after the water brooks, so panteth my soul after thee, O God.* Christians in the full enjoyment of grace can say, *truly our fellowship is with the Father, and with his Son Jesus Christ.* This high and holy fellowship raises us above the fear of man, and leads us to search out for, and be content with, and rely upon the bare word of God, and to profess that word before the world. Had not Luther been a man of much communion with God, he would never have attained his eminent religious knowledge; or confessed it before men in that way which made him such an unequalled blessing in the Reformation.

FAITH AND LOVE are eminent parts of Christian holiness. They are, when genuine, united together; St. James considers faith without love as a nonentity—*a dead faith*—a faith that cannot be shown. Now faith is the very organ and sense by which divine truth is received, and the main grace through which it is profitable. (Heb. iv. 2.) Love, again, is that state of mind which is most eminently adapted to a profitable study. The *deceivableness of unrighteousness*

* The remarks of Thomas a Kempis are appropriate and striking. 'Let all teachers be silent, let the whole creation be dumb before thee, and do thou only speak to my soul—lest being only outwardly warned, but not inwardly quickened, I die and be found unfruitful; lest the word heard and not obeyed, known and not loved, professed and not kept, turn to my condemnation! Speak, therefore, Lord, for thy servant heareth: thou only hast the words of everlasting life! O speak to the comfort of my soul, to the renovation of my heavenly nature, and to the eternal praise and glory of thy own name!'

in them that perish arises hence, *they received not the love of the truth that they might be saved.* Love to God and his truth, will stir up the heart and quicken the soul to a holy diligence for further discoveries of both. The same graces will enable us to persevere in maintaining the truth according to the direction, *Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.* (2 Tim. i. 13.) Where there is the filial confidence and love of a child, its teachableness and tractableness, its ready reliance on its parent's word, and its affectionate heart toward that parent, then is there that state of mind which is best calculated most to advance us in the kingdom of heaven. (Matt. xviii. 3, 4.) *Nathanael*, the Israelite without guile, *believed* Christ on the first declaration of the Messiah, and on his manifesting this ready faith was assured, *thou shalt see greater things than these:* through love to Christ we obtain farther communications of divine knowledge: *he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.*

THE TEMPERS AND DISPOSITIONS OF THE CHRISTIAN in general have an important influence on his acquiring right views of divine truth. This might be shown at length in contrition, repentance, hope, humility, meekness, long-suffering, and the like. But let us mark it in that which is pre-eminently a Christian grace, humility. *With the lowly is wisdom.* (Prov. xi. 2.) *He giveth grace unto the humble.* (James iv. 6. 1 Peter v. 5.) *Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.* (Matt. xviii. 4.) *The meek will he guide in judgment.* (Psalm xxv. 9.) The whole system of Christianity is of a humbling character. It places man in his true nothingness before God; (Gal. vi. 3.) and pride is therefore the grand obstruction to a cordial reception of its pure and simple principles. Hence have arisen those self-righteous systems which have been invented

to evade the gospel. But let a man be contrite, self-abased, and poor in spirit, and the main difficulties of receiving divine truth are removed. Salvation by free grace will be his only hope; giving all glory to God, and taking all shame to himself, will be easy to him; the aid of the Holy Spirit will be his highest consolation: every doctrine of Christianity is peculiarly adapted to the state of a humble and contrite spirit. O what a test and touchstone of character to the whole human race is the gospel of Jesus Christ! It discriminates, and discloses, and developes every mind which it touches, and the proud in rejecting it are rejected, and the scorners in scorning it are scorned, (Prov. iii. 34.) and the meek are taught his way, and the humble in receiving it are exalted. If Moses was eminent for learning and wisdom; he was also the meekest of men. If Paul had the deepest insight into the mysteries of the gospel, his heart also burned with the most intense love to his Saviour. A serious, teachable, submissive, diligent, pure, candid, upright, and devout spirit, is the very temper of the Christian, and in that temper is the prepared ground in which the truths of religion readily grow and oring forth fruit. (Matt. xiii. 23. Acts xvii. 11, 12.)

Another part of holiness is THE FEAR OF THE LORD: and very influential is this fear to the acquisition of knowledge: *The fear of the Lord is the beginning of knowledge*, (Prov. i. 7.) *The fear of the Lord is the instruction of wisdom*, (Prov. xv. 33.) This fear will be a guard against rashly adopting sentiments which have little or no foundation in his word, and will lead us to unfeigned submission to the plain statements of that word. It will keep us in that child-like and humble frame of mind which is peculiarly favorable to the ready reception of truth. Infidel writers have almost invariably manifested the want of this grace. A holy reverence, and a filial fear of God, and a dread of displeasing him, will also raise the soul above the

fear of man, so that man's word will no longer be our ultimate guide, his threatenings our great terror, or his promises our highest hope. *The secret of the Lord is with them that fear him, and he will show them his covenant.* And as this fear is the commencement of knowledge, so it is (in the deliberate conviction to which the wisest mind after attaining all knowledge came) our highest good. (Eccl. xii. 13.) It is also the highest and best result of all acquirements. After Job had gone through the knowledge of natural things, he comes, under divine inspiration, to this conclusion, *Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.* (Job xxviii. 28.)

Simplicity of purpose to do the will of God is a leading characteristic of the holy man, and this is essential to the right perception of truth. The honest ground was the good ground, and the only ground which profitably received the seed of the word. (Luke viii. 15.) *If thine eye be single, thy whole body shall be full of light.* If our great and leading aim be wrong; if to acquire the riches, honors, or pleasures of this life, be the chief objects which we have in view, it is like a disease or cataract in the eye, it darkens every part of spiritual truth. But if the heart be converted, and our supreme and leading objects be spiritual, and holy, and heavenly, we shall be prepared readily to admit those truths of which the Bible is so full respecting the vanity of earthly things; we shall acquiesce in, and receive those statements which are opposed to our worldly aggrandizement, and promote our higher and everlasting good. The *wisdom* of worldly men is in truth the greatest *folly*, and will be universally in the result acknowledged to be so, but while they hold it to be wisdom, all their judgment of things will be perverted. *When thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness.* Sin, and all the lusts of the flesh, like a dense mist,

obscure the glory of truth. We all know how fogs and mists can veil the splendor of the sun, so that when they intervene, that glorious luminary has lost almost all its glory: the lesser light of the moon, in a clear atmosphere, has a greater brightness. Thus, when indulging in the lusts of the flesh, we are living in the low and damp ground of fogs and mists, and cannot see the light of sacred truth, however clearly and brightly it may be shining on those dwelling in the higher regions of practical holiness. But on the other hand, devotedness to God will help us clearly to discriminate between what is vain, and trifling, and worthless; and what is holy, and wise, and excellent, and we shall not spend our days and our nights on things, the knowledge of which will neither glorify God nor benefit man. *God giveth to a man that is good in his sight, wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God.* (Eccl. ii. 26.)

CONFESSING OUR LORD CHRIST BEFORE OUR FELLOW CREATURES is another step to divine knowledge. *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God: and we have known and believed the love that God hath to us. God is love.* (1 John iv. 15, 16.) A faithful profession of the gospel calls for those dispositions which are so much dwelt upon in the divine record, faith, hope, love, and holy courage; and we understand them in exercising them with a clearness infinitely beyond what any speculative notion can give. The actings of this confession of Christ as it respects others, often painfully call forth and disclose the enmity of the natural heart, and thus furnish a practical commentary illustrating the scriptural description of that enmity. We get a new and lively understanding on actual experience of statements which come in every page of the Bible. We find religion to be the same from the beginning, and that we, like Moses, if we would belong to the true

church, must choose *rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season*. But as St. John intimates in the passage above quoted, this confession of Christ is connected with more immediate communion with God, and a more rich discovery of his love. Afflictions arising from a faithful profession are a special blessing. (Phil. i. 29.) He walks closely with God, he knows much of God, he greatly enjoys God, who in faith, humility, and love, boldly confesses Christ before men : the very crosses, opposition, contempt, and mortifications, which he has to pass through, lead him to more intimate communion with that heavenly Parent for whose cause he suffers. How spiritual and heavenly are the letters of Bradford from prison, and of Rutherford written while confined in Aberdeen for his confession of Christ !

READY OBEDIENCE TO GOD'S PRECEPTS directly tends to lead us to embrace all the main principles of the gospel. *The commandment of the Lord is pure, enlightening the eyes. If any man will do his will he shall know of the doctrine.* Every step in obedience more and more shows us the truth of scriptural doctrines. The standard of obedience is absolute perfection ; to love God with all our heart, and to love our neighbour as ourselves—to be perfect as God is perfect. When really aiming to reach this standard, as every Christian will aim to do, he will feel that he has to maintain a constant conflict with opposing dispositions, and that there are multiplied hindrances within his own heart ; he will thus perpetually be led to see how short he comes, how evil his heart, how entire his dependance on divine grace for daily pardon and daily strength ; he will see the impossibility of acceptance but in the beloved Son, and will be prepared to admit the elements, at least, of those deeper doctrines which show us the wonderful love of God in originating our individual salvation before time began, and in engaging his power to perfect it in

everlasting felicity when time shall be no more. Our Lord observes, that on love to God and love to man, *the two* great *commandments, hang all the law and the prophets.* Errors in religion spring from the neglect of them; the true plan of revelation will be comprehended according as we simply and heartily and honestly aim to fulfil them.

Family instruction is a step to divine knowledge, as well as a material point in the Christian character of every head of a family. *Shall I hide from Abraham that thing which I do—for I know him that he will command his children and his household after him, and they shall keep the way of the Lord.* God gave to Abraham a peculiar insight into his purposes. Family instruction however, in general, is a school for the teacher as well as the taught. A faithful head of a Christian household will daily, morning and evening, read a portion of Scripture to his family; this cannot be done without placing the Scriptures in a new aspect to his mind. He will try to add practical observations to this portion, either gathered from other works, or arising from his own meditations. These practical observations, gathered for direct and particular edification, will farther tend to promote and increase the best kind of knowledge. May the author add that it is heartily to be wished that every head of a family would try to attain the holy skill of exposition in his family. He should be a priest in his own house, and this skill is of more easy attainment, and, we are persuaded, of much more important benefit, than is often supposed. Christians might thus become more fitted for extensive usefulness, and those Christian laborers who have peculiar talents might more easily be called forth into that field which is white for the harvest, while the reapers are wanting to gather it in. We would caution all however against any thing tedious and wearisome. Short striking addresses to the conscience drawn from

the passage, like arrows from the bow, penetrate the heart; but full, and minute, and lengthened common place explanation, wearies and disgusts, and is in ordinary circumstances quite out of place in the family. Much, very much of the true blessedness of this service will depend on the lively piety of the expounder. We are persuaded that there are few Christian masters who might not thus make family prayer such a blessing, that the strife among children and servants should not be who may be absent, but who may be present, and a necessary absence would be felt to be a loss and privation. And while there would be this effect in the family, the master would be ripening day by day unto all the full maturity and rich experience of Christian wisdom.

VISITING THE POOR is another most instructive part of Christian holiness. All who have in a right spirit been thus occupied, will have found it quite a school of divinity. The very best lessons in divine knowledge are there acquired. We see the practical working of truth on the mind: we learn what touches the heart; what truths respond again. The poor are more free from some of those artificial trammels which a highly cultivated and refined state of society has thrown around the upper ranks of life. They express their feelings more openly and strongly, and having often been greatly exercised, their faith and Christian experience are sometimes very great. One of the best universities, and one far too much unvisited, is the retired apartment of suffering poverty, the cottage or the garret of the afflicted; and one of the best lectures in divinity, and most fruitful of Christian conferences, is conversation on the things of God, with those *poor of this world* whom God hath *chosen rich in faith*. Many a minister has there first learnt the lesson of saving knowledge for his own soul, and thence has carried the best lessons which he could give to his people. Christian student, then ever remember, that

one leading part of *pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction.*

We would once more illustrate this subject by the Christian's GROWTH IN GRACE: *The path of the just is as the shining light, which shineth more and more unto the perfect day:* there is the light of knowledge, and the light of holiness, and both advance together in the path of the just. Our Lord told the Jews who believed on him, *If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.* (John viii. 31, 32.) Knowledge and growth in grace are united in the direction, *grow in grace and in the knowledge of our Lord Jesus Christ;* and the connexion shows that this direction has an immediate reference to those things which are *hard to be understood,* and being *led away with the error of the wicked.* The Apostle Paul in a similar way connects *being fruitful in every good work, and increasing in the knowledge of God.* (Col. i. 10.) The experienced Christian has acquired a deep insight of his natural depravity; he has seen his weakness and his tendency to fall into the worst sins when left to himself, and thence Jesus and his great salvation become increasingly understood, and increasingly precious. God reveals himself to *the pure in heart;* (Matt. v. 8.) and as the Christian advances in purity, in deadness to the world, and devotedness to God, he sees more of the divine glory in the face of Jesus Christ, and more admires that wonderful system of grace which rescues the polluted sinner from the mire of sin, and makes him the child of God, the heir of heavenly glory, and meet for the inheritance of the saints in light. In that rich cluster of evangelical graces mentioned by the Apostle Peter, we see the reciprocal influence of advanced piety and knowledge fully displayed. Knowledge is here seen surrounded with lovely graces and virtues. "Add to

your faith virtue, to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

Let no student then think that his studying hours are lost because he is not always reading, but sometimes more actively and directly obeying; because he is not always in his library, but sometimes engaged in visiting the poor and in the direct service of God.* For every thing there is a time and season; and if we are wise to discern the seasonable duty, and steadily pursue it, and duly improve it, knowledge and holiness will be progressively advancing as in a divine school; the lessons may vary in different parts of the day, but the general improvement of the scholar is advancing in each lesson, and by these different parts pursued together the full ripeness of the Christian character is attained.

The most edifying works in the Christian's library have not been written by those confined exclusively to their closets. The Cyprians and Augustines, the Luthers and Calvins, the Cranmers and Jewells, the Owens

* Baxter says, in his Reformed Pastor, 'If you grow not extensively in knowledge, you will by this way of diligent practice obtain the intensive and more excellent growth. If you know not so many things as others, you will know the great things better than they; for this serious dealing with sinners for their salvation will help you to far deeper apprehensions of the saving principles of religion than you can get by any other means.—By serious talking of everlasting things and teaching the creed, or some short catechism, you may grow more in knowledge, (though not in the knowlege of more things,) and prove much wiser men than if you spent that time in studying common, or curious, and less necessary things.—He will be the ablest physician, lawyer, and divine also, that adds practice and experience proportionably to his studies.'

and Baxters, the Halls and Leightons of former days, were men so full of active duty, that one is astonished that they could ever find time for their varied writings. Had they not been so occupied in works of righteousness, they would never have given us those rich experimental and practical treatises which we have received from them.

Let us then be willing to resign our studies for our more practical duties, even when most intensely engaged in them; even though a chain of thought may perhaps be broken which we cannot afterwards recover. These self-denying efforts will not be without an ample recompense in the very studies which we seem to be deserting.

But let us, on the other hand, be diligent to resume (when the opportunity is again returned to us) that close study which ordinarily is essentially requisite to enable us to acquire that enlarged knowledge which leads to extended usefulness. And more especially let us begin our studies with getting our hearts into a right frame, remembering our Christian principles, and sending up our aspirations to the Father of Lights, and the Giver of all Wisdom.

There is another influence of holiness as it affects others. As Christ displayed the glory of the Father, so the glory of the Father and of the Son is to be displayed to the world in the work of the Spirit on the hearts of Christians. Their truth, love, joy, peace, holiness, and happiness are to manifest the invisible God to man, so that he may be glorified. What a book is the Christian life! What a display of God's truth to all his fellow creatures, is the conduct of the Christian! It is the most practical book in the world; it is of all appeals to the understanding and the heart, the most eloquent, and touching, and convincing.

We cannot close this interesting subject, without adverting to that heavenly country to which the Christian is going, where both knowledge and holiness shall

be perfected, and yet increasing through eternity. O blessed region, where *his servants shall serve him, and they shall see his face, and his name shall be in their foreheads;* knowledge will act upon holiness, and holiness upon knowledge, in an endless advance and progression; and beholding our Saviour *when he shall appear, we shall be like him, for we shall see him as he is!*

Christians, with what diligence, then, should we *follow* that *holiness without which no man shall see the Lord!*

CHAPTER III.

THE DIVINE TEACHING WHICH GOD HAS PROMISED.

The happy influence of practical holiness on attaining religious knowledge, is in perfect harmony and consistency with the high hope which God has given us of Divine teaching. Holiness is itself one gracious and principal effect of heavenly instruction; hence David prays, *Teach me to do thy will, for thou art my God: thy Spirit is good; lead me into the land of uprightness,* (Psalm cxliii. 10.) And hence St. Paul describes Christians as *taught of God to love one another.*

In Bishop Taylor's valuable sermon, preached to the University of Dublin, showing by what means scholars may become most learned and useful, he observes, 'In this inquiry I must take one thing for a 'præcognitum,' that every good man is θεοδιδακτος, he is taught of God; and indeed unless he teach us, we

shall make but ill scholars ourselves, and worse guides to others. *Nemo potest Deum scire, nisi a Deo doceatur;* No one can know God unless he be taught of God, said Irenæus.'

We allow and press, as has been seen, the importance of human studies. In the forcible words of Melancthon, 'the scripture cannot be understood theologically unless it be first understood grammatically.' But things subordinate are not opposed to that to which they are subordinate.

Human sciences are to be learned from human authors, and by human instruction or research. Astronomy, navigation, geography, anatomy, and the like, except in peculiar circumstances, (Exod. xxxi. 3.) are to be acquired with that general assistance and blessing of God which is common to all; but there is a peculiarity about the study of divinity, answering to its unspeakable magnitude and importance; we need, in addition to all human instruction, divine teaching. Divinity is taught by God himself, both as it regards its principles in his word, and their right reception in the understanding, and their full influence on the heart. It is the more needful to dwell on this subject, as there is nothing that we are naturally more prone to overlook; and yet the whole of a happy result of faithful and diligent study depends entirely on our attaining this aid, and being a partaker of this blessing. No directions can at all ultimately and savingly profit us, but as the Divine Spirit gives them life and efficacy.

The testimony of Scripture is delightfully distinct and decisive on this point. Let any candid mind consider such passages as occur so repeatedly in the 119th Psalm; (for instance, verses 12, 18, 27, 33, 66, 73, 124, 125, 135, 144; or Psalm xxv. 4, 5, 8, 9.); or the promise of the Holy Spirit (Luke xi. 13.); or of wisdom from above (James i. 5, 17, 18.): let him bear in mind that the petitions for divine teaching are offered up by persons in possession of the inspired

word; and the promises made to men of certain dispositions (Psalm xxv.); and we see not how it is possible to avoid the conclusion, that the Scriptures do very decidedly and explicitly lead us to the full hope that, in addition to the inspired word, and to give us a due understanding of it, God is ready to bestow, on those that ask, divine teaching; a teaching without which we cannot truly know and receive sacred truth; but by the aid of which we shall be taught his statutes so as to become wise unto salvation.

May we ever have that humility of mind which led John the Baptist to say, *A man can receive nothing, except it be given him from heaven*, (John iii. 27.) Thence come all our light and all our honor, all our usefulness and all our happiness.

This divine teaching is peculiarly promised under the gospel dispensation; *all thy children shall be taught of the Lord*, (Isa. liv. 13.) It is the superior excellence of the new beyond the old covenant, that God has promised that all truly interested in it, from the least to the greatest, shall have divine illumination. *They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.* It is true that spiritual blessings come by hearing, but only as God in his sovereign love gives the increase. It is true that there are different degrees of knowledge, and that due means must be used to increase our knowledge (1 John, ii. 21.); yet it is perfectly clear that Christians in general have a teaching beyond and superior to man's teaching; seeing St. John says to all, *Ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him*, (1 John, ii. 27.)

Nothing can be more important than such promises. Amidst the countless variety of opinions, formed even by those who study the sacred records, amidst the

multitude of religious controversies of every kind, amidst the bustle and distractions of the various occupations of life, pressing on our immediate attention for our necessary maintenance, or for our continual welfare, O how great the necessity of an infallible Teacher!

Yes; urge the Romanists: and such a teacher we present you in *our* church; a human, yet an abiding and an infallible guide. Alas! all pretences to a human guide of this character are disproved, not only as God has never promised such a teacher, but as those by whom the claim has been advanced, whether they be popes or councils, have maintained and promulgated perfectly opposite opinions. Even teachers rendered infallible under a divine inspiration, and generally allowed to be such, could not wholly prevent different opinions respecting important truths. We see this in the Apostolic age. The Apostles were living, they were the authors of the Christian books, they were divinely inspired, yet even in their day there was a *Diotrephes*, there were *evil men and seducers*, there were many *false teachers*. There was no want of light and evidence as to truth, but the want of a sanctified heart to receive it; so that, even Apostolic authority could not prevent heresy. If *they* could not, how vain must be the hopes of uninspired teachers, whose pretences to infallibility are rendered perfectly nugatory by the interminable disputes where it is lodged.

The actual state of man sufficiently accounts for this tendency to different opinions. Man is a fallen creature, with many sinful dispositions, full of pride and vanity, seeking distinction and self-elevation. Christianity meets and opposes every sin. While men's deeds are evil, they will try in all ways to change a standard which thwarts every corruption; or to make that very standard a means of earthly and individual glory. These things necessarily produce great differences, and show the need and importance

of a teaching beyond man's, which shall change the inner man, renew the heart, and dispose our minds to attend to, and duly receive and comprehend, spiritual and eternal things.

Besides the corruption of the heart, let it never be forgotten that there is a malignant spirit *who worketh in the children of disobedience.* He is the great Deceiver. He first led Eve into fatal error, and the Apostolic caution is of great importance, *I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity which is in Christ.*

The distinction of the whole human race into two classes, *the righteous and the wicked,* illustrates this subject. Dr. Buchanan, preaching at Cambridge, and speaking of the present as an era of light, which he proves by the efforts now making to spread the gospel, says, 'It is of vast consequence to the purity and perpetuity of our church, that those students who are preparing to enter it, should have just views on this subject. There is one fact which ought frequently to be illustrated to them, as being the foundation on which they are to form a judgment on this and other parts of the divine dispensation.

'There have ever been two descriptions of persons in the Church. They are denominated by our Saviour, *the children of light, and the children of this world;* and again, *the children of the wicked one, and the children of the kingdom.* (Matt. xiii. 38.) These different terms originate entirely from our receiving that illumination which God, who cannot lie, has promised to give them that ask him. For if a man supplicate the Father of Lights for his good and perfect gift, with a humble and believing spirit, he will soon be sensible of the effect on his own mind.—Another consequence will be this; he will learn, for the first time, what is meant by the reproach of the world.'

Here then is the true and the only infallible Teacher,

the Holy Spirit, who guides into all truth. For ever blessed be God, that he has promised such a Teacher, and given us the cheering, consoling, and delightful hope that he will instruct us.

The infinite goodness of God in vouchsafing such a Teacher, will be the more clearly seen when we remember that spiritual blindness is not merely a misfortune; it is a fault; it is seriously criminal. It is not owing to want of ability, for the most wise of this world are often spiritually foolish. It is not owing to want of instruction; for such as Judas had the best instruction; but it is the perverseness of the heart, rejecting the divinely revealed description of the infinitely glorious God, hating his holy character, and preferring, from the love of sin, its own carnal conceptions and principles. Spiritual blindness alleges, as an excuse for our sin, the fact, that we have no disposition to love God, when it is in truth the extreme aggravation of our sin. Not love him who is infinitely amiable and lovely! how criminal the heart which is destitute of this love! how yet more criminal he who justifies himself in sin, from the want of such love! Yet this is our state by nature. And towards such hostile minds, God has showed the richest mercy; *he commendeth his love towards us, in that while we were yet sinners, Christ died for us.*

This divine teaching is quite distinct from, and superior to, a knowledge of the doctrines and system of Christianity. Spiritual ignorance is very consistent with doctrinal knowledge. Satan has doctrinal knowledge, but he has no true apprehension of the divine glory, no relish for the divine beauty. He hates that which is good, because his own works are evil. We want an internal, spiritual sense, the gift of God, to discover to us the excellence of the divine nature.

Mr. Law puts this in a strong light when he remarks: 'The empty letter learned knowledge which the natural man can as easily have of the sacred Scrip-

tures and religious matters, as of any other books or human affairs, being taken for divine knowledge, has spread such darkness and delusion all over Christendom, as may be reckoned no less than a general apostacy from the gospel state of divine illumination. The best ability of the natural man can go no farther than talk, and notions and opinions about Scripture words and facts: on these he may be a great critic, an acute logician, a powerful orator, and know every thing of the Scripture except the spirit and the truth.' A man is not therefore the better able to receive and comprehend the great essential truths of Christianity in their real influence, because he is a great critic, or a great scholar. No illiterate man has farther wandered from the truth than have some great scholars. Divine illumination gives us to know truth in its holy influence, and in its real experience and enjoyment.

Witsius happily distinguishes the acquisitions of human intellect, and those arising from divine teaching: showing the infinite superiority of the latter, he says, 'One who is a scholar of this heavenly academy, not only knows and believes, but has a sensible perception of what is remission of sins, and the privilege of adoption, and familiar communion with God, and the grace of the Spirit inhabiting the breast, and the love of God poured out in the heart, and the hidden manna, and the sweet love of Christ, and the earnest and pledge of perfect felicity.*

We depreciate not talent and genius, and human industry, and learning, and accurate, elaborate, and com-

* The following remarks of Bishop Hall (quoted by Knox, Sect. I. of his Christian Philosophy) confirm and illustrate this statement. 'There is not so much need of learning as of grace to apprehend those things which concern our everlasting peace; neither is it our brain that must be set to work, but our hearts. However excellent the use of scholarship in all the sacred employments of divinity, yet in the main act, which imports salvation, skill must give place to affection. Happy is the soul that is possest of Christ, how poor soever in all inferior endowments. Ye are wide, O ye great wits, while ye spend yourselves in curious questions and learned extrava-

prehensive human knowledge. These have their office, and under divine grace they are of eminent and extensive use in the fulfilment of that office; but let them not usurp a prerogative which is not theirs, that of obtaining for, or communicating to the soul, the spiritual judgment and experience by which we discern the things of the Spirit of God. Here, *he that is spiritual judgeth all things, yet he himself is judged of no man*, (1 Cor. ii. 15.)

It is not sufficient to object, 'The most acute reasoning has been urged in depreciation of reason; the advocate of special inspiration declaims against the presumption of human reasoning:' that may be perfectly true, and yet reason be wholly incompetent fully to discern spiritual things. Nay, let us take care lest we object to the blessed Apostle, who exercised the highest powers of reasoning in his Epistles; and yet asserts, *If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.* The teaching of the Holy Spirit does not take away or weaken our reasoning powers; it rather improves them to the utmost, but it puts them in their proper place in due subordination to higher powers, *bringing every thought into captivity to the obedience of Christ.* The whole question is, What do the scriptures testify?

Perhaps the grand defect of most theological writers is, the not constantly adverting to the need of divine teaching, to make us wise unto salvation; and the great success of such spiritual and devotional treatises as have been a means of edifying the church through

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gancies. Ye shall find one touch of Christ more worth to your souls than all your deep and laborious disquisitions. In vain shall ye seek for this in your books if you miss it in your bosoms. If you know all things, and cannot say, *I know in whom I have believed*, you have but knowledge enough to know yourselves completely miserable. The deep mysteries of godliness, which to the great clerks of this world are as a book clasped and sealed up, lie open before him (the pious and devout man) fair and legible, and while those bookmen know whom they have heard of, he knows whom he has believed.'

successive ages, has arisen from their clearly and distinctly bringing forward our dependance on divine grace. Such books as Augustine's Confessions, and Thomas a Kempis, are eminently useful, simply on this ground.

THE MODE OF DIVINE TEACHING calls for attention. There are particulars on this point which, like the winds of the heavens, are beyond human investigation (John iii. 8); but there are other particulars of great practical moment for our instruction and edification.

God does not now teach by supernatural means; as he taught the prophets and apostles, and enabled them to write the inspired volume. He does not ordinarily teach without human instrumentality, and specially, He teaches through His own word. The standard or criterion of this instruction, is the inspired volume. All claim to it, contrary to, or beyond the written word, and not under the sanction and regulation of that word, is a dangerous delusion. The Saviour is the great Mediator, by whom this blessing comes.

The Father, through the mediation of Christ, communicates, by the Spirit, this divine teaching to His children. The Holy Ghost is the main agent. The Divine Spirit enables us to know the things that are freely given to us of God (1 Cor. ii. 12). The Lord promises *the Comforter, which is the Holy Ghost, whom the Father will send in my name; he shall teach you all things* (John xiv. 26). Of this St. John, speaking to Christians in general, says, *The anointing which ye have received of him abideth in you*, and *ye need not that any man teach you.* He dispels prejudices, He preserves from dangerous error, He guides unto all necessary truth, He makes our study itself devotional, humble, and practical. He removes the averseness of the affections, and He turns the will to God. He especially reveals to the inward man the grace and glory of the Saviour. *God, who command-*

ed the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. (2 Cor. iv. 6.)

Bishop Jewell well observes, 'As the Scriptures were written by the Spirit of God, so must they be expounded by the same, for without the Spirit we have neither ears to hear, nor eyes to see. It is the Spirit that opens, and no man shuts: the same shuts, and no man opens. The same Spirit prepared and opened the silk woman's heart, that she should give ear to and consider the things that were spoken by Paul; and in respect of the Spirit, the prophet Isaiah says, "they shall be all taught of God." '

So Luther, in a letter to Spalatinus, after recommending to his notice certain parts of the writings of Jerome, Ambrose, and Augustine, exhorts him always to begin his studies with serious prayer; for, says he, 'There is really no interpreter of the divine word but its own author.'

Divine teaching is manifested and EVIDENCED by three principal features—the discovery of our sinfulness, the leading us to rest in Christ as our only righteousness before God, and the victory over the temptations of our spiritual enemy. Our Lord dwells particularly on these operations of the Spirit. (John xvi. 7—15.)

1. The Holy Spirit alone SHOWS US OUR SINFULNESS. There is darkness spread over the human mind, it is encrusted with prejudices, it cannot discover *the sinfulness* of sin, but under divine teaching. The glory of the Divine attributes, the reasonableness, purity, and beauty of the divine law, the obliquity of the human heart and the human conduct are never duly seen till this divine Illuminator shine in the heart.

2. Divine teaching is farther evidenced by leading US TO REST IN CHRIST AS OUR ONLY RIGHTEOUSNESS BEFORE GOD. According to that promise, He shall *convince the world of righteousness, because I go*

to my Father. The Jews made a ruinous mistake here (Rom. x. 1—4). The gospel is the display of the divine righteousness in our free justification by faith in Christ, (Rom. i. 17. iii. 21, 26.) Now men come to him for this blessing, under divine drawing and instruction. *Every man that hath heard and learned of the Father cometh unto me.* (John vi. 45.) As by the teaching of the Spirit, we discover the glory of God in His attributes, the purity of His law, and the sinfulness of man; so it is also his gracious office to take of the things of Christ, and show them to us; (John xvi. 14.) and thus we are brought, deeply sensible of our guilt and ruin, our poverty and necessity, to the holy Saviour, gratefully and gladly to accept His free salvation. He discovers to us the suitableness, the riches, and the glories of that salvation; and hence He is called *the spirit of wisdom and revelation in the knowledge of him;* and our faith in Christ is ascribed to the same *mighty power* that *raised* Christ *from the dead.* (Eph. i. 17—20.) But without divine assistance we shall, through our corruption, reject Christ and His salvation. (Matt. xiii. 11. John xii. 37, 40.)

3. Another evidence of illumination from above effectually secures this doctrine from abuse—the victory OVER THE TEMPTATIONS OF OUR SPIRITUAL ENEMY. The Holy Ghost delivers men from the power of sin and Satan. He makes them holy. He leads them in the paths of righteousness. A decisive evidence of divine illumination is love to the law of God, (See Psalm cxix. throughout,) and obedience to the divine commands. *Hereby we know that we know him, if we keep his commands. He that saith, I know him and keepeth not his commandments is a liar, and the truth is not in him.* All religious confidence, consistent with the habitual indulgence of unholy tempers, evil words, or a sinful life, is a mere pretence, directly opposed both to the very nature of the gospel, the

whole current of scripture, and the immediate influence of the Holy Spirit. The Holy Spirit thus gives Christians an illumination far beyond mere head-knowledge; the light is more clear and vivid, the enjoyment is more experimental, the sense of personal interest is far stronger, and the influence to practical obedience is far more efficacious.

It is freely allowed, that there have been these who have greatly abused this doctrine, and made it an occasion of self-complacency, contempt of others, and reproaches against them. They could not give a more striking evidence of their own want of that, in the fancied possession of which they boast. How discriminating are St. James's words on this head; after bidding the truly wise man to *show out of a good conversation his works with meekness of wisdom;* and, after speaking of such wisdom as is *earthly, sensual, and devilish*, he thus describes that which God gives—*The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality and without hypocrisy.*

The author has the more insisted on this subject, from its having been much disregarded. A modern writer has, in his lectures, rather depreciated than brought forward the assistance of the Spirit: at least, this appears to be the tendency of his comparison between the Romanist and the Enthusiast, and other observations. We plead not for any supernatural apostolic inspiration; we plead not for any who claim infallibility, whether Papist or Protestant; but we do plead against the idea that reason and learning can of themselves guide us to the full meaning of scripture. We do plead against a mere general admission, that our endeavors are fruitless without the ordinary influence of the Holy Spirit, while the tendency of the observations is to show, that reason and learning are every thing. The teaching of the Holy Spirit is of

main and vital importance, and should therefore be prominently urged, and not casually admitted.

The promises of this teaching belong to ALL THE CHILDREN OF GOD. (Isa. liv. 13, Acts ii. 39.) They are not confined to holy prophets and apostles; they are not confined to the time of miracles and the first ages of the church; they belong to all ages, and are a part of the new covenant, (Jer. xxxi 33, 34.) belonging to the church from the first outpouring on the day of Pentecost, to the final consummation of all things. (John xiv. 16.) Wherever any one comes to Jesus Christ, and relies on him, and thus lays hold of the new covenant, there is this divine teaching. The most ungifted and unlearned, the most guilty and the most polluted, may apply for, and, if they ask in the name of Jesus, shall receive, this teaching, and be enlightened and instructed.

How delightful, then, that most encouraging declaration, *If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him.* You can make out no reason why you should not go to the Saviour for this gift. All your unworthiness, your sins, your corruptions, your hard heart, your backslidings, do but show your need of this resource. Just such sinners He came to save.

Let us then cast away all pride, and renounce all self-sufficiency. Let us remember His promises. *Good and upright is the Lord, therefore will he teach sinners in the way; the meek will he guide in judgment, and the meek will he teach his way.* Let us urge the earnest prayer, *Show me thy way, O Lord; teach me thy paths; lead me in thy truth, and teach me: for thou art the God of my salvation;* and we shall ourselves be living witnesses of the fulfilment of his declaration to his church, *All thy children shall be taught of me.*

And if we are seeking and have received this divine

gift, let us ever remember *the manifestation of the Spirit is given to every man to profit withal.* The Holy Spirit imparts His gifts, not for self-exaltation, vain glory, or self-aggrandizement, but for the salvation of our souls, for the edification of all around us, and the general good of our fellow-creatures. Just as *God hath set the members every one of them in the body as it pleases him*—that *the members should have the same care one for another;* so the Holy Spirit divides His gifts to each individual believer, for the general good of the whole church.

If divine teaching is so necessary, PRAYER IS THE GREAT PREREQUISITE IN ALL OUR STUDIES. We need to have this urgently enforced, as we suffer the greatest loss in our everlasting concerns by reading without prayer. We read much, we pray little. The best proficients have been those who have prayed most. 'Dr. Doddridge used frequently to observe, that he never advanced well in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest frequency and fervor.' Lord Bacon's acquirements were preceded by prayer. (See his prayer, chap. x.) Milton's Paradise Lost was not written without prayer. His thoughts on planning it were these: 'This is not to be attained but by devout prayer to the Eternal Spirit, that can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases. To this must be added industrious and select reading, steady observation and insight into all seemly and generous arts and affairs; till which in some measure be compassed, I refuse not to sustain this expectation.' Dr. Johnson infers, 'From a promise like this, at once fervid, pious, and rational, might be expected the Paradise Lost.' How earnest are David's prayers for divine teaching, through the 119th Psalm. How distinctly the apostle adds prayer to meditation, when he

says to Timothy, *Consider these things, and the Lord give thee understanding in all things.*

In fact all our knowledge of every kind should be made the subject of prayer, both as to its attainment and its application, or we have no security that it will not be perverted rather than improved, and draw the heart from God rather than draw it near to Him; be used against Him rather than for him; and puff up with pride rather than humble us in the deeper discovery of our ignorance. But knowledge which is preceded by prayer for its acquisition and right application, will be a real blessing to ourselves and to others, will not deaden but promote spiritual affections.

PRAYER FOR DIVINE TEACHING.

FATHER of Lights, and God of all grace! Thou hast promised that Thou wilt give wisdom to them that ask Thee. Feeling my own ignorance, I now ask of Thee to impart out of the fulness of Him in whom are hid all the treasure of wisdom, the gift of heavenly wisdom.

I live in a world full of error and full of sin; and to whom can I look with any certainty but unto thee, O Lord. Enlighten my understanding, purify my affections, and guard me from error. Let not the wicked delude me, and let not the mistakes even of the righteous lead me astray. I am as fallible and liable to error as others, leave me not therefore to myself, but enable me to adhere to thy word, and give me the abundance of thy Spirit to guide me into all truth, and make me wise unto salvation, for Jesus Christ's sake. Amen.

CHAPTER IV.

THE STUDY OF THE SCRIPTURES IN PARTICULAR.

THE study of the Scriptures is so essential a part of the work of the Christian student, that it requires distinct and primary consideration. Let us never forget, in all our studies, that there is but one book of supreme, and paramount, and incalculable value—THE WORD OF GOD—A book to be constantly studied by all ranks and all classes. This is admitted by Protestants; but it is to be feared that the admission has hardly sufficient influence on any of our minds and practice. The best students have agreed in asserting that the Holy Scriptures claim the first attention. Melancthon, in his brief method of studying theology, recommends as the first requisite, a familiarity with the text of the Sacred Scriptures; and in order to this, that they should be read daily both morning and evening. The testimonies of men of the greatest learning in their last moments afford strong evidence of the importance of paying chief attention to the word of God. Notice those of Selden and Salmasius. Of Selden, Lord Clarendon says, 'He was of so stupendous a learning, that a man would have thought he had never spent an hour but in reading and writing.' When near the end of his days, he declared to Archbishop Usher, that 'though he had been laborious in his literary inquiries, and possessed a number of valuable manuscripts on all ancient subjects, yet he would rest the happiness of his soul on none of them except the Holy Scriptures.' Salmasius was one of the most learned men, the monarch and the tyrant of literature. At the close of his life he acknowledged, that he had too much and too

earnestly engaged in literary pursuits, and greatly overlooked those objects in which true and solid happiness consists. He said, 'Oh I have lost a world of time; time, that most precious thing in the world! Had I but one year more, it should be spent in studying David's Psalms, and Paul's Epistles.'

When *commencing* the study of divine truth, amid all the jarring opinions of human authors, it is of inexpressible moment to begin with studying the pure word of God, and to go regularly through the whole of that word, before we prepossess our minds with human opinions:—while *continuing* the study of divine truth, it is also of vast moment constantly to keep up the daily reading of considerable portions of the pure word of God, and so to keep scriptural truth, as it has been observed, continually revolving in the mind. It will be the only effective preservative against the taint and deterioration which the mind might otherwise receive from reading human authors:—and when *closing* our studies, and approaching the borders of another world, O how important to *let the word of Christ dwell in* us *richly*, and to become more familiar with the spirit of those blessed servants of God, with whom we hope to abide through eternity.

Professor Campbell, in his Treatise on Systematic Theology, has insisted much, and in the author's opinion very forcibly, on the importance of pursuing this plan; and that previous to reading any work on the evidences, any commentaries, or any doctrinal books. He says, 'Devoutly study the Scriptures themselves, if you would understand their doctrine in singleness of heart. The only assistance which I would recommend, are those in which there can be no tendency to warp your judgment: It is the serious and frequent reading of the Divine Oracles, accompanied with fervent prayer; it is the comparing of Scripture with Scripture; it is the diligent study of the languages in which they are written; it is the knowledge

of those histories and antiquities to which they allude. These indeed will not tell you what you are to judge of every passage, and so much the better. God has given you judgment, and requires you to exercise it. *And why even of yourselves judge ye not what is right.*' He states afterwards how much may be done on this plan with the Bible in the original languages, and a concordance.

In fact, we are entirely incompetent to determine what is God's truth, till we have diligently searched his word. We may, as it has been forcibly expressed, merely 'rise to the inheritance of the false opinions of others.' The conclusion to which President Edwards came, is the result of real experience—'I find it would be very much to my advantage to be thoroughly acquainted with the Scriptures. When I am reading doctrinal books, or books of controversy, I can proceed with abundantly more confidence, and can see upon what foundation I stand.'

Our time for being enriched with divine knowledge is also very limited. Suppose a man were to be introduced into the bank, and he were told, You are to be here but half an hour, there is such a place filled with gold, and such with silver, and such with copper, and you may take away from each as many bags as you please; we all know that he would go to that place where the gold was. The precious gold of truth is contained in the Holy Scriptures, and our main study should be to get, and then diffuse, as much as possible of this gold. Other books may be studied as helpful to this end, or to the right fulfilling of our respective stations: but the studies of a Christian, and especially of a Christian minister, ought to be appropriate. It is a shame to any man, but especially to him, to know little of that book which is the foundation of his religion and of the highest of human hopes and joys—to be a great classic, a first-rate philosopher, a skilful physician, an experienced chemist or geologist, and an ig-

norant divine, or Christian—what a just ground of reproach !* Even a high degree of critical knowledge of the Scriptures is a poor, and little thing, compared with a sound judgment, a comprehensive view, and a practical understanding and experience of the doctrines, and privileges, and the duties of the word of God. It is especially the office of ministers *to be mighty in the Scriptures;* and this is the only commendation of eloquence in a Christian minister which we have in the word of God.

'The capital error,' says Burnet, in the conclusion to the history of his own times, 'the capital error in men's preparing themselves for that function, is that they study books more than themselves, and that they read Divinity more in other books than in the Scriptures.' It is one important error in our studies; but we need besides, and most of all, the teaching of the blessed Spirit to prepare us to be able ministers of the new covenant. (2 Cor. iii. 6.)

It is the testimony of Erasmus, (one very competent to give such a testimony,) 'There is no man but may be a Divine, for which nothing is requisite, but to know what Jesus Christ has taught, and to practise it; and all that is necessary for learning it, is to read the Gospel. Men often repent that they have spent too much time in reading the works of men: But happy is that man who is surprised by death, while he is meditating on the Holy Scriptures. Let us, then, have a mighty ardor for this divine book. Let us

* Perhaps objections may arise in the mind against the study of the Bible, that the book is so common, that it is of little importance to know it; a knowledge of it will come as a matter of course; all can read it at any time. But the commonness of a blessing is not a sign of its being of little value, else the air we breathe, the water we drink, the light we enjoy, were little blessings. Nor will a valuable knowledge of it be attained without much patient and constant study; and is there not justly attached, from its being common and universally diffused, a special opprobrium to any remarkable ignorance of it?

honor it; let us turn it over every moment; let us die while we are reading it; let us be changed into it, seeing studies do form the manners of men.'*

Looking at the history of the Church, we find fluctuations in the course of divinity, and considerable variations in the publicly acknowledged standards: if we build, then, on the authority of man, even as embodied in public creeds and confessions of the purest churches, we anchor our hopes on that which will not hold firm in the tempest. Let us rest on the unchanging word of God. No other faith is a divine faith.

Admitting, as the author fully does, the value, in many important respects, of creeds and confessions: yet, with the exception of presumption, and rash and hasty judgment, there is hardly a more dangerous snare than that of building our faith on mere human authority. If we dare not hold an opinion but as it is sustained by human names or classes of society, our faith is not divine faith, resting on God's word. Our mind should be independent of every thing except the word of God, and what that word sanctions. There is immense temptation to join particular classes of men, in order to be thus bulwarked, and defended, and supported, amid the conflict of opinions in the world; but we want that which will stand in the hour of death, when we enter alone into the eternal world, and in the day of judgment when we give account singly to our great Judge: and, if we aim at this, we have what will give decision and firmness to our minds in this world. If, when doubts and difficulties arise, and we are in suspense of judgment, we were to read a portion of the Scriptures, it would most probably give light to the subject that could not be acquired from other sources. The danger of taking sentiments on trust, merely of human authority, has always extensively prevailed: because Augustine, Luther, or Cran-

* See his method of studying true Divinity.

mer in older days, or Scott, or Milner in modern times, have said so, therefore Christians repose upon it. This is giving a kind of inspired authority to men. Let not our faith be in teachers, but in God's word.

Hildersham, in an address before his Exposition of John, wisely thus discriminates as to the use of human authors—' When scholars furnish themselves with store of other writers, besides the Scriptures, and being little conversant in the Scriptures, draw the Scriptures to the authors whom they most affect, and not their authors to the Scriptures; their divinity proves but humanity, and their ministry speaks to the brain, but not to the conscience of the hearer. But he that digs all the treasures of his knowledge and the ground of religion out of the Scriptures, and makes use of other authors, not for ostentation of himself, nor for the ground of his faith, nor for the principal ornament of his ministry, but for the better searching out of the deep wisdom of the Scriptures, such an one believes what he teaches, not by a human credulity from his author, but by a divine faith from the word, and because he believes, therefore he speaks, and speaking from faith in his own heart, he speaks much more powerfully to the begetting and strengthening of faith in the hearer.'

How great then is the folly of those, who rather than take pains to study divine truth, will implicitly, and at all adventures, believe what the society of Christians, in which they have been born or educated, have truly or falsely delivered. ' They who would not believe a proposition in statistics,' about a mere point, without investigation; ' yet,' says Boyle, ' they take up the articles of faith concerning matters of great and everlasting consequence, on the authority of men fallible as themselves, when satisfaction may be had without them from the infallible word of God.' But we must also watch against the opposite snare of presumption and self-wisdom, and form our judgment of existing

systems not hastily and rashly, not positively and harshly, as if all wisdom centred in ourselves, but modestly and patiently, kindly, slowly, and humbly, as Cranmer, Ridley, Melancthon, and even Luther did.

Nothing is infallible truth but what is revealed and declared in the divine word; and this truth is there declared generally in a more interesting, obvious, and plain way, than in any merely human productions. We do not undervalue other books. We are very far from being disposed to say of them, as the barbarian Sultan Omar said of the famous Alexandrian Library —'If these writings of the Greeks agree with the Koran, they are useless, and need not be preserved; if they disagree, they are pernicious, and must be destroyed.' Other books have their use, and are valuable in their place; but let us first take the Holy Scriptures, to give us just views and impressions.

The importance of a supreme regard to the Bible, as it respects a right judgment in controverted points, is strongly shown by Chillingworth—'I, for my part, after a long, and, as I verily believe and hope, impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot, but on this rock only. I see plainly and with my own eyes that there are popes against popes, councils against councils;* some fathers against others,

* The expressions of St. Gregory Nazianzen, in the fourth century, though tinged with acrimony and disappointed feeling, strongly show how councils may be abused. He says, writing to Procopius to excuse his attendance at a synod at Constantinople, 'To tell you plainly, I am determined to fly all conventions of Bishops; for I never yet saw a council that ended happily. Instead of lessening, they invariably augment the mischief. The passion for victory, and the lust of power, (you will perhaps think my freedom intolerable,) are not to be described in words. One present as a judge will much more readily catch the infection from others, than be able to restrain it in them. For this reason I must conclude that the only security of one's peace and virtue is retirement.' Yet if all men had acted on this principle, we should have lost the truth. Paul and Barnabas preserved the purity of the church by their firmness at the first council, (Acts xv. 2.) Paul withstood Peter in another assembly, and so maintained the simplicity of the gospel. (Gal. ii. 14.)

the same fathers against themselves; a consent of fathers of one age against the consent of fathers of another; the church of one age against the church of another. Traditive interpretations of Scripture are pretended, but there are none to be found. No tradition of Scripture can derive itself from the fountain, but may be plainly proved, either to have been brought in, in such an age after Christ, or that in such an age it was not. In a word, there is no sufficient certainty but of Scripture only, for any considerate man to build upon.' It has been observed, long since, that the conscience can never find sure footing till it comes to the Scripture. Chrysostom says, 'If any thing be spoken without Scripture, the knowledge of the hearer halts.' His meaning is, that the judgment is never firm, till Scripture has resolved it. St. Augustine says, 'It is of no force to tell the people, This I say, and this such an one says; it is only *Thus saith the Lord*, that strikes the stroke and does either convince or convert the hearer's conscience. . . I would not have you follow my authority as though you should think yourself bound to believe what I say, because I say it.'*

A similar and impressive testimony is given by our own country to the excellence of the Bible, when, on presenting it to our monarch at the coronation, the archbishop says to him, 'Our gracious king! we present unto your majesty this book—the most valuable thing that this world affordeth. Here is wisdom.

* As there are those who pretend to build on antiquity, and yet endeavor to restrain the circulation of the Scriptures, it may be well to add one or two more quotations from the Fathers on this point. Augustine, on the 8th Psalm, says, 'God has bowed down the Scriptures and suited them to the capacities of babes and sucklings.' Cyprian, in a letter to Pompey, says, 'It is easy both to displace error and discover truth, for if we advert to the head and origin of divine tradition, error will cease.' The context shows that he alludes to the holy Scriptures. He then compares the failure of truth, to a copious and abundant conduit of water which had refreshed a whole country, ceasing to convey the fertilizing stream; in which case men will naturally go to the fountain head. Theodoret has recorded this noble declaration of Constantine before the Nicene

This is the royal law. These are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this book; that keep and do the things contained in it: for these are the words of eternal life, able to make you wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus; to whom be glory for evermore. Amen.'

All things relating to religion may be resolved into these two great questions,—Is the Bible the word of God? What does the Bible teach? To be able to answer the first satisfactorily, is a great and important duty. The Scriptures must be read, the evidences must be weighed, and light must be sought from above, that the mind may come to a clear and decided conviction. To answer the second, the Scriptures also must first be diligently sought, and cavils must not be admitted; it being proved to be the word of God, submission of mind to its ascertained truth, even where we cannot harmonize them, is as great a duty, as diligent inquiry, to ascertain what these truths are. Men of an infidel spirit have scrutinized and sifted the Bible with as little reverence as if it were a mere human classic. But, while in all other books, we have to exercise our judgment as to what is right and what is wrong, and are bound to leave the wrong: there is a vast difference in the Bible. It is God's word, and we have by that book to correct every other impression.

All sentiments on religion that are not founded on

Council, held in 325—'The evangelical and apostolical books, and also the oracles of the ancient prophets, plainly instruct us in the divine mind; therefore, laying aside all hostile disagreement, let us take the explanation of questions from the sayings of the divine Spirit.' Gregory the great, in one of his letters, says, 'As the word of God contains in it mysteries capable of exercising the most penetrating wit, so does it also afford plain and manifest truths, fit for the nourishment of the simple and less knowing. On the surface there is milk for children, and within its secret recesses there is matter of admiration and wonder for the most delicate.' He says in another place, 'The Scripture is incomparably beyond all other writing, in that it proclaims nothing but truths.'

the word of God and drawn from it, however they may pretend to bring us to a state of purity and holiness, are in reality vain. *The Lord knoweth the thoughts of the wise, that they are vain.* (1 Cor. iii. 20.) 'The word of Christ,' says Bradford, 'and not learned men, is the lantern to lighten our steps. Learned men are to be listened unto and followed according to God's law. Learning, if it be not according to the light of God's word, is poison, and learned men most pernicious.'

For it must not be forgotten, in estimating the importance of a supreme regard to the word of God, that the chief false and corrupt systems that have troubled the church, have arisen from neglect of this blessed book: this is evidently and eminently the case in the two grand antichristian systems of Popery and Mahomedanism. All revivals in religion have also been connected with a marked and paramount regard to the divine word.

Jewell, showing how popery had been overthrown in the days of the Reformation, says, 'This is the force of God's word; this is the power of the gospel; these be the weapons by which was overthrown every fortification which is raised against the knowledge of God. This doctrine should be preached through the whole world in despite of them all.'

We shall not want motives to a constant study of the pure word of God, if we remember that it is THE ONLY BOOK having divine authority—being a pure fountain of truth,—having a special promise of sanctifying blessings connected with its devout perusal—and alone deciding religious controversies. It is THE ONLY BOOK that we are commanded of God to read—that the whole church reads and loves—that prepares us for heaven—and that will endure for ever. In all other books, there is a human mixture, and there is therefore error; but the Bible is the word of God, as opposed to the word of man, and is not only without

error, but the source and guard of all saving truth. It is therefore that peculiar and special instrument by which the Holy Spirit works in the salvation of man. Human books and statements are only blessed as they contain, enforce, and illustrate Bible truths.

Supremely venerate the written word. It is recorded of the beloved Martyn, that 'so deep was his veneration for the word of God, that when a suspicion arose in his mind, that any other book which he was studying was about to gain an undue influence over his affections, he instantly laid it aside; nor would he resume it, till he had felt and realized the paramount excellence of the Divine Oracles;' he could not rest satisfied till he felt again the infinitely superior worth of the Scriptures.

Read the Bible then first, read it in the middle of other studies, read it last of all. There ought to be no part of the Scriptures to which you have been long a stranger. The whole should be read through again and again. Let it be your daily, constant, and never-failing companion and guide. Let its truths be continually revolving in your mind. Look upward for the teaching of the Holy Spirit. No Commentator teaches as He teaches. *He giveth wisdom*, and that *liberally, and upbraideth not.* In this book, under his teaching, you may place unreserved confidence, you will find sweet repose, holy affections, and perfect security. The Bible never shunned the strictest investigation, it ever courted the fullest light, and repaid the most devout and constant perusal. The more it is studied, and searched, and yielded to, as the regulator of the heart, and the guide of the life, the more it will be valued and made beneficial to us. But search with humility. 'The Scriptures are impenetrable to the proud, low in appearance, sublime in operation, and veiled with mysteries.' Desire to be made holy. It is a temptation in searching the Scriptures to seek rather knowledge than holiness—to ob-

tain skill to know and teach rather than grace to obey. Who also has not felt the danger of impatience and love of novelty? They are just remarks of a Roman Catholic writer: 'The most ordinary obstacles to our progress in the study of the Scriptures are curiosity and eagerness. The impatience of knowing still more, hurries us on, and the love of the truth is less the spring of our vivacity, than that of novelty. A slow and silent study of a single sentence of the Scriptures, like a heavenly dew, would sink deep into our minds, and refresh them; whereas haste and precipitation, like an impetuous rain, which runs off almost as fast as it falls, leaves us as unimproved, after reading whole books, as we were before.'

It is true that there are many beautiful flowers and valuable productions on the very surface of the Scriptures; but there are hidden mines of wealth, and we must not, by indolence and indifference, lose those spiritual riches which we might acquire by patient research.

The author having at large, in another work (the Scripture Help), stated his views on the importance of studying the Scriptures, and on the mode of searching them, he would here forbear farther remarks on this subject, except as connected with the study of the original Scriptures.

Christian Students would find many advantages in being well acquainted with the HEBREW SCRIPTURES. Bishop Horsley says, 'The knowledge of Hebrew is an essential accomplishment of a divine.' Ministers especially should not be ignorant of the original language which conveys a large part of their commission. Can any translation convey the whole spirit and strength of the author into a foreign tongue? Have not many eminently useful Christians spoken highly of the benefit of this knowledge?

Melancthon, speaking modestly of his own attainments in Latin, Greek, and Hebrew, says, he prefers

the little knowledge which he had attained, to all the kingdoms of the world, and all their riches. He exhorts all youth diligently to pursue the study of the Hebrew. Luther, in a similar manner, earnestly presses the study of the Hebrew; and says that he would not be without his little knowledge, which he had found so useful against his enemies the Papists, for infinite thousands of gold. Gerhard says, 'It is miserable to see with the eye of others, and especially for him who is appointed the eye of others.'

It was the custom in the reformed Churches abroad, to propose to the theological candidate, on his examination, to read and interpret the first chapter which presented itself, on opening the Bible, in either Testament.

Dr. Buchanan's remarks on this subject, in his sermons preached at Cambridge before the University, are worthy of deep attention. He says, 'It may be received as an axiom, that a knowledge of Hebrew learning among the great body of the clergy is the mark of a flourishing church; that is, of a church which is ardent in maintaining the true faith, and in expounding the pure word of God to the people.' He also observes, 'It is hardly possible to suppose that the student who has read the whole of the Old Testament in the original tongue, with the attention which such a course requires, should be a contemptible divine. For in the course of his study he will be necessarily led into various useful and important investigations of which he would otherwise never have thought. Another benefit would accrue. It will be a salutary exercise to his own heart. The assiduous study of the sacred volume for one year will, if any thing can, call his thoughts from the vain pursuits of the world, and fix them on the solemn duties of the profession on which he is about to enter. Before he has gone through the Old Testament, he will find it to be truly what the poet calls πηγη ξουσα πειθους, 'a fountain pour-

ing forth persuasions,' to seek heavenly knowledge and purity of life.

'It may be added, that to read the Old Testament in the original language, is the way to understand the New. The student who has made himself acquainted with the treasures of revealed truth under the first dispensation, will not stop there, but will proceed with impatience to a still nobler theme in the inspired strains of the New Testament, which are written for the most part in the idioms of the Old. And here he will have the advantage of that rich and precious mine for the theologian, the Syriac New Testament; for he who can read the Old Testament in Hebrew, will soon be able to read the New in Syriac. I call it a rich and precious mine, for Syriac is the language which our blessed Lord himself spake in the land of Judea; and it is probable that every parable and every speech in the four Gospels is recorded nearly in the very words which proceeded from his lips.'

He adds a remark on the means of reviving this study, which is too important to be omitted.

'The power of reviving Hebrew learning in the church lies principally with the bishops. It is presumed that the object might be effected by the following means: by requiring that candidates for deacons' orders should be able to construe the Hebrew Pentateuch; and that those who offer themselves for priests' orders should be competent to read the whole of the Old Testament, *ad aperturam libri;* and by refusing ordination to candidates coming from the universities, who should continue, after due notice, for which three years would suffice, to neglect to acquire this qualification. By this simple regulation, it is probable that Hebrew literature would be restored very generally to the church in a few years.'*

Many of Dr. Buchanan's remarks apply also to the

* See Dr. Buchanan's sermons, pages 24, 69, 70.

Greek Scriptures. Some of the noblest heathen writings being in the Greek language, it has never been so neglected as the Hebrew has. Owing to this incidental circumstance, rather than to the vigor of Scriptural piety, many can study the most important of all books in the original tongue. It is very desirable that this knowledge should be maintained and turned to the best use by a daily study of the Greek Testament.

The Septuagint and the original writings of Josephus and Philo Judæus, will familiarize the idiom of the New Testament to the student, and to the mode of life, thought, and expression common to the Jews.

The author would only add one caution, with reference to the original Scriptures, that no student should think the daily critical reading of a chapter in them will supersede the daily devout study of the translation of them in our own language. We want every day a study distinct from critical study, a prayerful, humble, self-applicatory, devotional, meditation upon the word, and our souls will assuredly suffer loss if we neglect this.

Let no man think that the diligent reading of the Holy Scriptures will leave him with slight and imperfect knowledge. Such a study embraces the chief points of all human learning and science. In thoroughly knowing the Bible, he will know the most ancient and authentic history, the most sublime strain of poetry, the most just lessons of deep wisdom to guide his life, the most curious antiquities of nations, the most perfect book of devotions, the only infallible theology, and a sufficient sketch of all false theology; the true origin and nature of the world in which he lives, and the only true information concerning that to which he is going; he will have laid open to him the elements of oratory, and the purest specimens of eloquence; the secret spring of all human actions, and the chief events that shall hereafter take place up to

the final judgment of all things. One justly said, 'Give me a candle and a Bible in a dark dungeon, and keep me there, and I will tell you all that the whole world is doing.' What an unveiling of the true character of that world in the book of Ecclesiastes! What a depth of practical and daily wisdom in Proverbs! Where is there grandeur of sentiments comparable to the sentiments contained in the prophets! The whole Bible in all its parts is complete and entire; a solution of all the most important questions that the humble and upright mind of an immortal spirit need now be desirous of having answered, and a guide to the full supply of every want in God, our reconciled Father, our satisfying portion, and our final rest.

Let no man think that once or twice reading the Scriptures will exhaust its sacred treasures, or because the words may be familiar he has acquired all the meaning and knowledge which those words convey. There is always in the sacred word, when we read it in a serious and devout spirit, something new that enlightens the mind, excites holy feelings, and edifies the heart.

'Such is the depth of holy Scripture,' says St. Augustine, 'that I could draw from it every day of my life fresh advantages, although I had already spent an age in the study of it, and that too with the greatest and uninterrupted application; not that the things necessary to salvation are hard to come at, but because when every individual shall have drawn his faith from thence for the religious conduct of his life, there will still remain an infinite number of things concealed under mysterious veils for those to search into who would make further advances in this science. For there is such a sublimity and dignity not only in the expression, but in the things themselves, that the most subtle and sagacious, although far advanced in life, and thirsting after the knowledge of these sacred books, finds that text verified in him, which says,

when a man thinks he has finished his work, he is but then beginning. The manner in which the holy Scriptures are expressed is so wonderful, that it is scarce penetrable by any man, although it be at the same time intelligible to all the world. In those things that are clear and manifest it speaks like a familiar friend, without disguise and artifice to the heart of both the learned and the ignorant; and although some of its truths are hidden under mysterious expressions, yet it is not done in a haughty style, so as to discourage lowly minds, and hinder their approach, as the poor are fearful of approaching the rich and the great, but on the contrary it invites all the world by its simplicity, and encourages us to gather refreshment from its manifest truths, and to exercise ourselves in the search of its hidden ones, bringing with us to both, the same fund of wisdom and understanding.'

Blessed, then, for ever blessed be our God, for that inestimable gift, the word of his grace! This word, like its divine Author, the rock of ages, remains immoveably fixed, unchangeably the same. The worldly man thinks he can do without it, and his building perishes. The subtle disputant thinks that he has rubbed off its rough and unsightly parts, but his subtilty passes away, and is remembered no more. The waves of error dash against it on every side, and are all in course broken at its feet. The Bible in its majestic grandeur lifts up its towering head, only the more proved by every assault to be the word of Him that liveth and abideth for ever.

While the reading of the holy Scriptures is thus earnestly pressed, let us not forget that without the enlightening beams of the blessed Spirit all will be in vain: let us never read them without asking for divine teaching. How clearly our reformers saw this, and how careful they were to teach this, will be evident from the following prayer in Edward the VIth's Primer, with which we close the chapter.

PRAYER FOR THE TRUE UNDERSTANDING OF GOD'S WORD.

O Lord, as thou alone art the author of the holy Scriptures, so likewise can no man, although he be never so wise, politic, and learned, understand them, except he be taught by thy Holy Spirit, which alone is the schoolmaster to lead the faithful unto all truth. Vouchsafe therefore, I most humbly beseech thee, to breathe into my heart thy blessed Spirit, which may renew the senses of my mind, open my judgment, reveal unto me the true understanding of thy holy mysteries, and plant in me such a certain and infallible knowledge of thy truth, that no subtle persuasion of man's wisdom may pluck me from thy truth, but that as I have learned the true understanding of thy blessed will, so I may remain in the same continually, come life, come death, unto the glory of thy blessed name.

CHAPTER V.

THE CHARACTER OF SCRIPTURAL DIVINITY.

When we look at the different sentiments prevailing among the various bodies of Christians who all profess to derive their opinions from the word of God; and when we notice the diversity which exists even among those who belong to the same denomination, it may seem a hopeless task to state in an unexceptionable manner the character of scriptural divinity.

Yet Christians are agreed in far more sentiments, and those the main and most important truths, than at

first sight might be supposed. The infidel is not so secure as he imagines in his boast on the ground of their divisions. All having any just claim to the name of Christians, however humble or deficient in talent and learning, have a fuller knowledge of the leading outlines of divine truth, than Socrates or Cicero ever had, and agree in more important points than ever obtained the concurrence of men of the sublimest genius and the highest intellects in the heathen world, and probably come nearer to each other in far more points, and those too of chief moment, than they themselves are generally aware.

Differences of opinion arise, and are aggravated and multiplied, not from the indecision or indistinctness of revealed truth, but from our indistinctness of *conception*, and the corruption of our hearts. Here indeed is the chief cause of all differences of sentiments. While men love sin, they will put darkness for light, and call good evil, and evil good. Different sentiments entertained by men holding the same revelation, arise not therefore mainly from the obscurity of the Scriptures, nor from the limited intellect of man, but mainly from the evil heart of unbelief. Instead of throwing a doubt on Christianity, they do but evidence how true its doctrines are. Look at the different opinions on the declarations and on the character of prophets and apostles coming with miracles and inspired authority, which were entertained by their hearers, while the inspired writers lived, and see how the love of sin alienated the mind from the reception of the truth.

May the Holy Spirit deliver our minds from the prejudices and errors which the corrupted nature of man thus engenders, and enable us to discern the leading characteristics of divine truth. Christian union is to love one another *for the truth's sake.* (2 John, 1—3. 3 John, 1.) May we discern then those truths which, held by all real Christians, notwithstanding they

are in different Christian communions, unite them together as one family in brotherly love. A clear perception of such truths would furnish a clue or guide to the student with reference to all his future studies.

The grand truth of Scripture is one from the beginning to the end. The apostle expresses it when he says—*We have seen and do testify that the Father sent the Son to be the Saviour of the world.* Here is the substance of the Bible, from the first promise of the seed of the woman bruising the head of the serpent, to the last declaration in the revelation of his love and power. All the rays of divine truth proceed hence, all the lines centre here. Christ Jesus, the only begotten of the Father, coming into the world to save sinners from the power of sin and Satan, to save them fully, freely, and eternally; Christ Jesus, the only light, life, hope, purifier, and joy of the whole earth; this is the topic, the main topic of the Bible, and the uniting point of the church below, and the church above. Christ dying for sinners, this is the one thing to be first of all known. The Bible is the *word of Christ; the testimony of Jesus is the spirit of prophecy.* He is *the Alpha and Omega;* the grand theme of Christian ministers on earth, and the burden of the song among the blessed above. To endear the name of Christ, and to exhibit the excellence of his redeeming love, seems throughout to be the grand object of historians, prophets, and apostles, through the sacred volume. The mode of speaking on this point strongly manifests its primary importance. *To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.* (Acts x. 43.) *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* (1 Tim. i. 15.) *The Son of man is come to seek and to save that which was lost.* (Luke xix. 10.) *There is none other name under heaven given among men whereby we must be saved.* (Acts iv. 12.) *God so loved the world that he*

gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John iii. 16.) Here, the leading truth, the character of scriptural divinity, salvation through faith in a Redeemer, is clear and obvious. Divine truth is therefore eminently *the truth as it is in Jesus*, (Ephes. iv. 21.) and bears an intimate and constant relation to him.

Hence we may observe, that when Christians were in the beginning admitted into the church, they had simply to acknowledge Jesus Christ as the Saviour. *I believe that Jesus is the Son of God.* (Acts. viii. 37.) *Believe on the Lord Jesus Christ, and thou shalt be saved.* (Acts xvi. 31.)

This was the grand bond of union. *For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.* (1 Cor. xii. 12.) *We being many are one body in Christ, and every one members one of another.* (Rom. xii. 5.) The want of love to the Saviour was the point which the apostle singled out as marking those from whom he separated. *If any man love not the Lord Jesus, let him be anathema, Maranatha;* (1 Cor. xvi. 22.) and genuine love to him was the distinguishing character of those for whom he specially desired the divine favor. *Grace be with all them that love the Lord Jesus Christ in sincerity.* (Ephes. vi. 24.)

Happy would have been the state of the church, had only this primitive simplicity of doctrine continued to be needful. But soon false doctrine crept in, heresies spread, and it became necessary, in consequence of the subtilty and artifices of those who calumniated or perverted the truth, to form creeds, confessions, and articles of faith. These have gradually enlarged, but the remedy, while it has preserved the great essentials of doctrine from age to age, has, like all human remedies, failed of fully accomplishing its object, and has in some degree multiplied the divisions which it was intended to heal.

Creeds were at first very simple, as we see in the Apostle's Creed. Bishop Davenant, in his Treatise on Brotherly Communion, considers the Apostle's Creed, the Lord's Prayer, the Ten Commandments, and the Two Sacraments, a sufficient ground of union and communion among all the churches of Christ.

Certainly, unduly to press lesser points, and to make large requirements of faith, is the way to excite and perpetuate disunion. If we would be united, we must discern and rise to those great things in which real Christians concur. Only let us remember on the one hand, that union purchased at the expense of important truth is too dearly bought, and on the other, expressed unanimity in lesser points is too dearly preserved, if preserved with the loss of brotherly love, with extended duplicity, and with a greatly contracted communion of the church.

Human systems are, after all, like every thing human, imperfect. Mr. Newton has justly observed—'The fault of the several systems under which, as under so many banners, the different denominations of Christians are ranged is, that there is usually something left out which ought to have been taken in, and something admitted of supposed advantage, not authorized by the scriptural standard. A Bible Christian therefore will see much to approve in a variety of forms and parties; the providence of God may lead or fix him in a more immediate connexion with some one of them, but his spirit and affection will not be confined within these narrow enclosures. He insensibly borrows and unites that which is excellent in each, perhaps without knowing how far he agrees with them, because he finds all in the written word.'

Let us, taking these things into consideration, endeavor to estimate the character of scriptural divinity. We will consider the subject under two heads, the leading truths of Christianity, and the mode of their statement.

With regard to LEADING TRUTHS; there is one primary truth from which all others branch out, Christ Jesus the Saviour of sinners, to which we have already adverted. A statement by St. Paul will confirm and illustrate this point. Speaking of the doctrines preached by ministers, he says—*Other foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build on this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.* (1 Cor. iii. 11—15.)

Such then is the foundation of true doctrine, and such are the various structures which may be raised on that foundation. The holy apostle has himself, in his own Epistles, given a beautiful example of laying the sure foundation, and erecting on it a noble superstructure of holy affections and practical obedience.

It is of main importance then in forming a judgment respecting religious truth, that we mark this point first, Is the foundation clearly laid? The first question is not whether a man be of the Syriac, Greek, or Roman church; whether he be Lutheran or Reformed, Calvinist or Arminian, Church of England or Presbyterian, Congregationalist or Wesleyan. There are points of very considerable importance for discussion, as to each of these classes of Christians; but the first, the grand, the vital question, concerns the foundation. If a man be really building on the right foundation, we hesitate not to say, whatever his external denomination may be, we should view him as a brother, a *partaker of the benefit;* he is with us going to one home, we hope to dwell with him in that home for ever, and in this view, he has an undoubted claim to the Christian

love which we owe to the brethren. On the other hand, if he neglects and despises, and refuses to build on the sure foundation, whatever his external denomination may be, we cannot be united, we cannot hold communion with such, with that peculiar regard which is the distinguishing feature in the intercourse of real Christians.

The Church of England most distinctly lays this *foundation*. Its second Article clearly asserts that Christ truly suffered 'to reconcile the Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men.' Its eleventh expressly declares, 'we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.'

When we remember the solemn admonition, *though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed: as we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed:* When we recollect that this solemnly announced, this twice repeated, this divinely inspired anathema, relates to a system of doctrine which required the performance of the works of the law, in conjunction with the redemption of Christ, as the ground of salvation, and was addressed to members of a church ordered and planted by the apostles, how important is it to be espepecially careful that we fall not into an error from which an excellent external communion does not exempt us, and to which, alas! human nature is particularly prone, and on which the divine wrath is so severely denounced.

If that be a vital, primary, and fundamental doctrine, which most closely concerns our spiritual life here, and our daily walk with God, this is specially the case with the doctrine of Christ; for *no man cometh unto the Father* but by him; it is *through him that we have access by one Spirit.*

This foundation should be laid deeply, distinctly, broadly, and prominently, as it is by the sacred writers of the New Testament. They shun not to declare constantly and plainly, the saving name of Christ. See how perspicuously the Epistles to the Romans, Galatians, and Ephesians attest that we are saved by grace through faith, and created in Christ Jesus unto good works. Every where that sacred and fragrant name diffuses its odour. (Canticles i. 3.) It is seen oftener in one of the apostolic pages, than in whole sermons of some who profess to be his ministers. All duties are shown to have their most powerful motive in his love, and their life only through his Spirit; all blessings are treasured up in him; he in short is *all and in all.* The main substance of divinity may be considered as preaching Christ.* In him the Father is manifested, by him the world is reconciled to God, through him the Spirit is communicated; first, *the grace of our Lord Jesus*, then *the love of God*, and then *the fellowship of the Holy Spirit.*

But looking at actual facts, we fear that it must be said, that in the minds of a large proportion of professing Christians, this foundation is so far from being laid, that other and false foundations are substituted in its place. The subject, though delicate, is of such vital interest, that it is not right to shrink from an

* It is allowed that we may preach Christ injudiciously and unscripturally, without reference to the whole of his salvation from pollution as well as from guilt, and forcing the application of passages to him,—and some harm may be thus done. It is a remark of one of the Fathers in the 5th century,—'If ye strive with violence to draw and apply those texts to Christ which apparently pertain not to him, we shall gain nothing but this, to make all the places that are spoken of him suspected; and so discredit the strength of other testimonies, which the church usually gives for the refutation of the Jews.' Yet let this be taken in connexion with another observation, the dying remark of Eliot to a brother minister; it is worthy of constant regard: 'Brother, brother, let there be much of Christ in your ministry, if you would ever win souls. I dread a Christless Christianity.' Luther asserts that 'whatsoever is prayed, taught, or acted out of Christ, is before God idolatry and sin.'

explicit statement of foundations, the insufficiency of which the day of final decision will make fully manifest. It is of immense moment to our everlasting welfare to detect and expose false foundations, lest men venturing to build thereon perish for ever.

Some build on A DEAD FAITH: a mere assent to Christian doctrines, and a bold forward profession, imagining that this is the faith commended in Scripture, which ensures salvation. Men awake to their danger, feeling their ruin, and conscience convicting them of sin, and showing them that they are under the fearful penalty of the divine law, naturally look out for a remedy. It is a remedy very pleasant to the natural heart, it is an easy way to imagine that hearing, receiving, and professing a system of truths will be sufficient. But against this notion runs the whole current of the Scriptures. It is to do that which Ezekiel describes as building *a wall with untempered mortar*, that shall certainly fall. (Ezek. xiii. 10.) This is what our Lord warns against, (Luke vi. 49.) *He that heareth and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.* This is what St. James condemns: *O vain man, faith without works is dead.* (James ii. 20.) If the fruits of faith are neglected and disregarded, there is no Scriptural divinity.

Others build on EXCITED FEELINGS: they make the movement and working of the feelings the grand criterion of truth. If they can weep with affectionate concern, if they have lively emotions of joy in religion, there is a foundation they imagine on which they can trust. But it may, after all, be selfish feeling and mere delusion. The stony-ground hearers thus received the word, but soon fell away. Simon Magus heard, wondered, believed, and was baptised. To make excited feelings the main thing is to depart from the true foundation.

Our own obedience is another rock of false confidence, on which millions have built to their everlasting ruin. No human works can stand the judgment of God. They may obtain praise from man, they may for the present quiet our own minds. But all this is a small matter, and indeed of no moment at all, as it regards an eternal sentence. Not man, nor our conscience, but the Lord shall judge. He declares, *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* What man then dare presume to stand on the foundation of his own obedience? It will not sustain the building, it shakes in every part, it has already failed in the court of our own conscience, and how can it stand before God?

Religious acts are another foundation on which many teach men to rest. To offer up prayers, to come to public worship, to receive the sacrament, and give money in charity, is with them the sum of religion, and they speak as if we were to obtain heaven by external acts of religion. We would not in the smallest degree undervalue such acts; they are plain duties, and we cannot be Christians if we voluntarily refuse to perform them; but to trust in them is to reject God's method of salvation, and to rely on a broken reed. Our best duties, so far from meriting any thing, themselves need forgiveness. The Pharisee (Luke xviii. 11.) trusted in his prayers, and in his being free from gross sins, in his fasting, and in his giving tithes, and fell short of justification, because he rested on a false foundation.

The mercy of God, as urged by many, is a false foundation. They will say, 'It is true that I am a sinner, but all are sinners, and God is merciful, and if we hope in his mercy and do our best all will be well.' This is not the foundation laid in Zion. True, God is merciful, far beyond our largest thoughts, or else we should all have perished for ever. True, we should do our best; but who will stand forth and say, 'I

have always, in all things, done my best:' and if we have not, what is to become of the claims of divine justice. God is holy as well as merciful; his holiness and his justice are as much against us as his mercy is for us. What shall we say, when his justice, strict and pure, and inexorable, demands our condemnation? It is eternity that is before us; if we fail, we fail for ever. Let us have then a divinely revealed, a firm and immovable foundation.

Once more; another false foundation is that OF OUR GOODNESS CONJOINED WITH THE MERIT OF CHRIST. This is perhaps nature's most plausible device to evade the doctrine of grace. But the Scriptures clearly exclude our own works from the office of justifying in part as well as in the whole. The epistles to the Romans and Galatians are particularly express on this point. St. Paul, describing the conduct of the Jews, says to the Romans, (x. 3, 4.) *They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God: for Christ is the end of the law for righteousness to every one that believeth.* Again, (chap. xi. 6.) he says, *If by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more work.* And he explicitly tells the Galatians, who trusted in a ceremonial work rather than in Christ, *If ye be circumcised, Christ shall profit you nothing. Christ is become of no effect unto you: whosoever of you are justified by the law, ye are fallen from grace.* It is therefore a dangerous and fatal mistake to imagine that Christ will make up the deficiency of our works, and that through his merit they may obtain for us everlasting life. Nor are good dispositions requisite before we may venture to trust in Christ; nor need we any good thing to deserve his attention and regard, and give us confidence enough to apply to him. He died for the ungodly, and the most polluted

are invited to return at once to him, who *came not to call the righteous but sinners to repentance.*

None of these methods bear the character of Scriptural divinity—they bring not glory to God exclusively, they shut not out boasting from man, and they furnish not the powerful motives to love God and love man, which characterize *the truth as it is in Jesus.* Let us cease from every vain hope, and attend to the divine admonition, *Thus saith the Lord, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.* (Isa. xxviii. 16.) Be not content to dig round about this foundation, to hear of Christ, to read of Christ, and to talk of Christ; but build on him, come to him in secret, and entrust your souls to him. The flood of divine wrath shall descend, and wash round the true foundation, and whatsoever is not built upon it shall be swept away. Be assured, 'Christ crucified is the foundation of the sinner's hope; Christ on the mediatorial throne is the Lawgiver of the Redeemed; Christ by his word and Spirit in the heart is the believer's life; Christ in glory is the elevating object of the saints' expectation.'

But supposing the primary truth to be really held, it is important that other truths be held scripturally. Men may build on a good foundation with materials that will not endure a trial, and though they may be saved, yet they may suffer great loss. There are many Roman Catholics who rest their hopes on Christ, and yet multiply superstitious ceremonies, justify the celibacy of the clergy, offer prayers to saints, and pray for the dead; all this is *wood, hay, and stubble.* There are many among Protestants, who rest on Christ, and yet add human conditions and doctrines, or enthusiasm, or vain philosophy, and carnal reasonings—all this also is but *wood, hay, and stubble.*

The Holy Scriptures furnish the approved and only just standard by which to try all. While we abstain

from judging men's motives and character, which office belongs to the infallible Judge of all the earth, (Matt. vii. 1.) we must estimate the sentiments which come before us, (1 Thess. v. 21.) and are responsible for our own opinions, and whatever we communicate to others, under the most awful sanctions. The threatenings respecting additions to or diminutions from the divine word may well make every minister and every religious writer tremble. (Rev. xxii. 18, 19.)

It will help us in our study of divine truth to have leading truths well established in our minds. Luther says to the students of theology—'You who apply yourselves to sacred learning, be admonished above all things to settle in your minds what you should believe as the truths of the Christian religion, and have the articles of your faith well considered and confirmed by apposite texts of Scripture; and then, when the Devil, or heretics, his instruments, would make you doubt, oppose to them those texts, and leave them, saying, 'I will not listen to your cavils and speculations; for thus hath the Holy Spirit directed, who commands me to hearken and incline mine ear.' The doctrine that all our righteousness must be renounced, and our confidence placed only in Christ and his righteousness, will appear new and strange, so that many will be offended at it. So also will the doctrine that Christ himself is God, and to be worshipped as such.' Luther himself, even in his advanced years, daily studied the Scriptures and their most simple truths, and says, 'When a multiplicity of business, or any other cause prevents my doing this, I sensibly feel the want of it. The word of God is given us thus to exercise and quicken our minds, which, without such a practice, contract rust, as it were, and lose their tone.'

What then are those leading truths which may be called *the gold, silver, and precious stones* of divine truth. They are distinctly brought before us in the Catechisms published by the Reformers, and in the

Harmony of the Confessions of the Protestant Churches, and they are devotionally embodied in the Liturgy of the English Church.

They may be summed up in some leading Articles, all of which we would here view, in connexion with the work of Christ. The great truths of religion, as connected with Christ, and built on him, are as follows :—

Almighty God, Father, Son, and Holy Spirit, our Creator, our Governor, our Preserver, our Judge, is and can be the only portion and happiness of his creatures. To know, glorify, and enjoy him is the great end of man. As a spiritual Being of infinite wisdom, power, purity, holiness, sovereignty, and love, he is eminently displayed to man, in Jesus Christ, and there we see him, our God, our Father, our portion, and our happiness.

The Divine glory, in all the rich perfections and wonderful combinations of justice and mercy, righteousness and peace, truth and compassion, united, illustrated, and harmonized in blessing sinful man—this is exhibited, and seen by us, only in the face of Jesus Christ : in his person, his righteousness, his atonement, and his mediation.

The personality, Deity, and work of the Holy Spirit are also manifested and connected with the life and death, the resurrection and ascension of our Saviour.

Our Lord Christ came to establish a kingdom on earth. This kingdom is *not meat and drink, but righteousness, peace, and joy in the Holy Ghost ;* it is *not of this world*, but it is spiritual. (John xviii. 36.) It was at its beginning but as a grain of mustard seed, but of *the increase of his government and peace there shall be no end ;* and as this kingdom was the hope of his Church before he came, so its full and universal establishment is the hope and constant prayer of the Church now ; *Thy kingdom come.*

The holy law of God in its excellence, loveliness,

extent, and obligation, as the unchangeable standard of right and wrong, and binding on every human being, is established in Christ Jesus: his life fulfilled it, his preaching enforced it, his death atoned for its violations: and in his mediatorial government provision is made for our obedience.

Exhortations to forsake all sin and live to God derive their vital energy and power from gospel motives.

The sinfulness and helplessness of man, with the exceeding guilt of sin, are most of all manifested in Christ. It could not be for small sins and for a partial ruin that the Son of God came from heaven.

The immense value of the immortal soul is equally exhibited by the same stupendous fact. Would Christ have lived and died for a thing of little moment?

The entire freedom and the completeness of our salvation is all through Christ. He did not come to bring small and imperfect blessings.

All the means of grace, meditation, prayer, reading the Scriptures, self-examination, and the sacraments are efficacious only through His presence, mediation, and blessing.

The all-important doctrine of our free justification before God rests upon his redemption and his righteousness; and the sweet spirit of adoption is another main blessing received through faith in him. (John i. 12.)

His atonement opens the way for the return of the Holy Spirit, the very gift which, when ascended on high he received for our use, and which he now bestows upon us.

The sanctification of the sinner is therefore from Christ. He saves us *from* our sins; there is fulness of grace in him, and He communicates his Spirit to make us holy.

As sin is in Christ seen to be the worst evil and the cause of all our misery, so is holiness from him seen to be our real and only happiness. The fallen crea-

ture can only be happy by restoration to the favor and to the image of the Creator. Jesus Christ effects this double restoration.* In Christ the precepts, ceasing to be our task, become our privilege; the law is our charter of blessings, and the gospel the means of realizing those blessings. *I will put my laws into their minds and write them in their hearts*—is a main blessing of the new covenant which Christ established.

All holy duties, such as repentance, humility, contrition, meekness, gentleness, bowels of mercies, tenderness, long-suffering, the fulfilling of our relative and social duties: all Christian graces, faith, hope, love, zeal, endurance to the end, all may be learned from Christ, and attained by his Spirit. He sits as a Refiner purifying his people.

It is to Him we trace up the very origin of his Church: which was *chosen in Christ before the foundation of the world to be holy;* and he enables His people to persevere to the end.

To Him must we look for the perfection of that Church. He gives his people the victory over death —He is their Saviour in the judgment day—He sends his enemies to everlasting punishment—He admits his servants to their heavenly inheritance, and he is their joy through eternity.

So do the leading truths of Christianity rest on one foundation. The substance is, *repentance towards God and faith in the Lord Jesus Christ—faith, hope, and love, these three—the grace of our Lord—exceeding abundant with faith and love, which is in Christ Jesus.*

They bear throughout the character of mercy and grace to the children of God, proceeding by the ap-

* The two main blessings flowing from Christ, are justification and sanctification. They can never be separated. They both come from Christ; justification by his obedience unto death, sanctification by his Spirit.

pointment of the Father, from the Saviour, through the Spirit, by faith to the sinner, whose salvation is wholly of grace, from sin and unto holiness.

They bear throughout the divine displeasure against all sin, and the tremendous and never-ending ruin of the obstinate sinner: man's misery, entirely the effect of his own deliberately chosen sin, and that sin bringing him to death and everlasting ruin; man's salvation entirely of free and sovereign grace in Christ Jesus, and that grace making him holy here, and happy for ever.

They tend throughout to reveal the invisible God to his creatures, seeing he thus, in his dealings with them, manifests his own nature, character, perfections, and glory. Hence the angels themselves desire to look into the things of the gospel; and at the commencement of the dispensation developed its character, as bringing *glory to God in the highest, on earth peace, and good will towards men.*

We have a human but perhaps one of the most wise and scriptural statements of these leading truths in the Articles of the Church of England. The great body of pious dissenters concur in those Articles, as far as they relate to doctrine. They are placed in admirable order, are expressed with much clearness and precision, and with remarkable wisdom and moderation, as it regards all those points on which good men have differed. Every Christian student will find in them a clear, sound, and useful summary of divine truth, worthy of deep and serious study.

Such is the Author's view (which he allows to be brief and imperfect) of the gold, silver, and precious stones of divine doctrine, to be built on the true foundation. Need he advert to the importance of this object to every Christian, and yet more to every Christian minister, as his influence has so much wider a range, that we do not build *wood, hay, and stubble* on a right foundation. Let us remember that the fire of daily trial even here, and of the last judgment here-

after, must manifest every doctrine, and if we would not build in vain, if we would not have our toil lost, if we would obtain a full reward, let us take heed that we build what will stand the test of the trial by fire.

An accurate and just view of leading truths we should have; but let us beware of letting any system cramp us in the free use of scriptural modes of expression; and whether as parents, teachers, or ministers, we should in a decided manner, like the Bible, our best and safest model, exhort to duty, threaten the sinner, invite the most polluted and guilty to come to Christ immediately, as they are, with all their load of sin, and give them the free promises of divine aid for their deliverance. We may be quite sure that the Bible is written on the right system, and that if our system does not admit of scriptural modes of address it is wrong.

Never think, however, that the belief of doctrines, whatever they may be, is the main point aimed at, and the ultimate object of the Holy Scriptures. Doctrines are revealed for the manifestation of the divine glory, and for the practical benefit of man, that the sinner may ultimately be conformed to the divine image, and made meet for heavenly enjoyment. They are worthless as to us, if so held as to be uninfluential on the heart, and not to produce charitable, meek, holy, and self-denying tempers and dispositions, from which will infallibly flow those *fruits of righteousness which are by Jesus Christ to the praise and glory of God.*

It is not merely in its leading truths that we may see the character of scriptural divinity. Those truths are stated in such a peculiar manner as to call for distinct attention.

Divine truths are not stated abstractedly, as a mere theory to be established by argument, and proved by the moral fitness of things, or by their native beauty

and excellence. We have not a statement, for instance, to explain the difficulties of the Trinity, or a dissertation to show the nature of the doctrine. It is revealed only in its devotional and practical connexions. We have indeed in the Romans and in the Ephesians, much of a system of divine truth in regular order, yet all is stated with reference to experience and practice, rather than as a mere theory. It is in short a revelation of the divine will from the great Lord of all to his sinful creatures; an authoritative declaration, rather than an argumentative proof, or a treatise to establish a human doctrine. There is a beautiful proportion given to every truth, according to its real character and use; and we disturb the order of that proportion, when we insist too prominently or too exclusively on one favorite doctrine, to the neglect of others, and so give a partial view of the whole.

The truths of revelation in the Bible are not generally either systematically arranged, or scholastically defined. They are rather incidentally introduced, with the exception of one or two of the Epistles, according to occasion, and in the way of common discourse. We hardly know where to turn for any explicit definitions of Scripture doctrine in the word of God. This actual position of divine truth in Scripture (promiscuously scattered throughout, and connected only by the subject matter of discourse, rather than by any artificial arrangement) is surely one of the most beautiful proofs of the wisdom of God. It is far better adapted to the bulk of mankind than any technical exactness. It better meets the prejudices of God's people, all of whom are prone to have their favorite doctrines, and who therefore, if they found them systematically defined in particular parts of Scripture, would probably be exclusive in their regard to those parts, and limited in their range of the whole. It suits also their establishment in the gospel. It is as it were a compounding of the whole matter of gospel truth into

the bread of life, so that the whole nourishment is communicated. The mind gradually and insensibly imbibes the whole, and assimilates to its spirit.

Dr. Owen, whose attachment to system was not weak, yet observes, 'Some men find fault with the Scriptures because divine truths are not thrown together in regular order, as in our catechisms. But God puts not such value on men's accurate methods as they imagine them to deserve. Nor are they so subservient to his ends in the revelation of himself as they are apt to fancy. Yet often when they think that they have brought truths into the strictest propriety of expression and order, they lose both their power and their glory. Hence is the world filled with so many lifeless, sapless, graceless, artificial declarations of divine truth, in the schoolmen and others. We may sooner squeeze water out of a pumice stone, than one drop of spiritual nourishment out of them. But how many millions of souls have received divine benefit and consolation exactly suited to their condition by those occasional occurrences of truth which they met with in the Scriptures, and which they would never have obtained by those wise artificial arrangements which some men would fancy. Truths have their efficacy and power in our minds, not only from themselves, but from their place and position in the Scriptures. They are placed in such respects towards us, and in such connexion one with another, as their influence upon our minds greatly depends on. Artificial methodizing of spiritual truths may make men ready in notions, cunning and subtle in disputations: but it is the Scripture itself in its own present arrangement which is able to make us wise unto salvation.'

In THE MODE OF STATEMENT, with reference to the character of Scriptural divinity, we may notice,

1. THE INCOMPARABLE SIMPLICITY OF SCRIPTURAL DIVINITY. When we read human writers, we

are sometimes bewildered in the multitude of words. There is a lucid perspicuity in the Bible. Here we see divine truth clearly. The light shines bright and full. *Whatever makes manifest is light*, and the holy Scriptures are like a great flood of pure light, poured forth on a dark world, and the true source of its illumination and glory. You have often sublime eloquence, but all is the eloquence of simplicity, the grandeur of sentiment, and not of mere words. How wonderful is the simplicity of our Lord's character and discourses! There are no syllogisms or corollaries drawn with subtle art to perplex and puzzle the mind, but there are throughout sublime truths adapted alike to instruct and edify, exalt and purify—calculated to improve the lowest intellect and exercise the highest.

2. Its constant reference to Almighty God as creating, overruling and directing all things to his own glory. It displays man in his real character as the creature, the guilty creature; fallen, ruined, and yet spared and invited to return; but in every part of the Bible, as throughout the visible creation, God is seated upon his throne: *the Lord reigneth*, directing, upholding, and controlling all. There is no hesitation here, but an uncompromising authority becoming the majesty of its Author. It is a proclamation from the court of Heaven; and each one without exception, whatever his wisdom, talent, or rank, must bow down to it. Nicodemus, a ruler of the Jews, comes to our Lord for instruction. He pays no court to him, he tells him not what will please him, yet he gives him the most important truth. Nicodemus is stumbled, our Lord does not abate and modify his statement; he is the supreme King, let all his creatures, as they ought, yield unreserved submission to him.

3. Its invariable holiness. The Bible is the most holy book in the world. However particular passages may have been perverted, nothing can be

farther from Antinomianism as a whole. It condemns sin in every part, and most of all in the mode of our deliverance from sin. After the richest displays of sovereign grace, it goes immediately to the good works, and the holy life, which are the fruit of that grace. Nothing has any pretence to the claims of scriptural divinity, which consists with the allowed indulgence of one evil thought. How vivid the blaze of its threatenings against all iniquity! How awful their execution in the person of the Surety, the Son of God himself! How alarming the state of those going on in sin under the Christian dispensation! *He that despised Moses' law, perished without remedy; of how much sorer punishment shall they be thought worthy!*

4. Its inexpressible tenderness and affection. No book is so full of tender feelings, of pathetic addresses, of heart-touching statements, as the Bible. It is not mere abstract truth, even in its most terse sentences; and its history is full of exquisitely affecting incidents. See Joseph's history, read Jeremiah, witness our Lord weeping over Jerusalem, notice the account of the Prodigal Son; mark Paul's character; observe him at Miletus; hear him addressing the Corinthians. Through the Bible, what tender expostulations, what affectionate entreaties, what earnest invitations! Scriptural divinity is truth, stated so as to win the heart by love. There is no self-exultation and vain display of learning in the teacher. No harsh requirements; no crabbed and bitter opposition. The very air of Bible truth is love.

> How charming is divine Philosophy,
> Not harsh—and crabbed—
> But musical—as is Apollo's lute—
> And a perpetual feast.———Milton.

5. The spirit of devotion breathes in all the scriptures. God walking with man, and man walking with God, is the high privilege to which it

tends throughout. It begins with this holy communion in Paradise, it exemplifies it in the character of God's servants in every part, it shows the full restoration of perfect and heavenly communion in eternity. You see the most lively exhibition of the very interior of this communion in the Psalms. You have it manifested in the midst of active life. You behold it all realized in one glorious character, Jesus Christ. Fine bursts of prayer are continually breaking forth from the Apostles in their letters to the churches; and you have the enraptured praises of the heavenly host of Revelation. No divinity is scriptural, that is not devotional.

6. THE PECULIAR DOCTRINES OF THE BIBLE ARE MADE THE SPRING OF PRACTICAL OBEDIENCE. You have in the first part of several Epistles, the doctrines; and in the last part the duties to be drawn from, and to follow such doctrines. When a precept is given, you will very generally find it connected with some one or other of the peculiar principles of the Scriptures. Thus the introduction to the decalogue is, *I am the Lord thy God, who brought, &c.* The principles are evangelical and spiritual. You may observe in every part of the Bible the utmost freedom in insisting on duties, without any fear of thereby weakening doctrines which might have the appearance of an opposing view. Men are in all cases called, if they would not perish, to give up their sins and turn to God; and yet the worst sinners are offered a free pardon. Our plan is not Scriptural unless we can readily act thus.

Yet TRUTH IS STATED IN MANY DIFFERENT FORMS. There is an advantage in this, as it is adapted thus to the various characters of men. God gives to each of his servants their proper gift. There are varied gifts in the sacred writers; the meek Moses, the devotional David, the eloquent Isaiah, the plaintive tender Jeremiah, the fervent Paul, the practical James, and the seraphic John, vary much in the character of their writings; but they deliver the same

truths, and the common features of Christianity are still preserved by each. There may be very different gifts, and yet all be scripturally used. There may be much diversity of statement without any departure from the analogy of faith.

And thus it is in human writers in our day. There is the practical holiness of Walker of Truro, and the evangelical glow of Hervey; yet both according to the same analogy of faith. There is the doctrinal clearness of Perkins, and the devotion of Thomas a Kempis; and yet both built on one foundation.

It is not therefore, the mode of expression arising from the natural character of the writer, but the mode of its statement in connexion with Christ Jesus, and harmonizing with the general features of the gospel, which constitutes the character of scriptural divinity.

We conclude with a practical remark: HOW MUCH SHOULD WE STUDY THE SCRIPTURES, that our mind may be embued with the train of thought and the very spirit of the sacred writers. Erroneous and unscriptural views arise from leaning to our own understanding and the love of sin. Let us then read the Bible more with earnest petitions for the aid of that Holy Spirit, under whose inspiration this holy book was first written, so shall we leave beneath us the littleness of human systems, and ascend to the majesty, and see the glory, and taste the sweetness, of the Divine Word.

CHAPTER VI.

ON THE STUDY OF PRACTICAL WORKS.

THE influence of practical holiness on the acquisition of religious knowledge, has already been pointed out in the second chapter of this work, and all that was there said will tend to show the importance of studying those works, the direct aim of which is to promote personal religion. The knowledge which is directly and immediately connected with our duty and our salvation, is the first thing which, as Christian students, we have to learn.

The Scriptures in this, as well as in every other respect, justly claim precedence, as the best book of devotions, and the most practical work that can be read. Next to the Scriptures, the most heart-moving, and spiritual, and evangelical treatises that we can procure, treatises which many of the older writers furnish on such practical topics as conversion, prayer, temptation, death, the Saint's Rest, the Saviour, the Christian armour, contemplations on the Scriptures, &c. &c. should be daily read.

To furnish his mind with knowledge is but one part of the work of the Christian student. If this be all his aim, it may qualify him to shine among men, and to dispute, and, with some advantages, contend with those around him; but its result will only be to inflate him with pride, and disqualify him for the indispensable exercise of humility and love.

To affect the heart aright, is the more important part of study, and for this end, after prayer for the Holy Spirit and study of the Divine records, such books as I have mentioned must be read, and read in the spirit of seriousness, self-examination, and prayer, and thus we may be brought nearer to God.

It is the fault of many systems of divinity, and many plans of study, that they leave out this more important part. Whether it be from overvaluing knowledge, or thinking this less needful for immediate use, it is, however, evident that students have not frequently had pressed on their attention, the great importance of studying practical and devotional works. The pious Ludolf has observed that 'the learned generally read authors, more out of a vain itch to fill their heads with knowledge and a party scheme, than with intent to improve their hearts in love, wisdom, humility, and meekness.'

Such studies are in truth eminently needful for our real happiness and daily usefulness. If the heart be raised to communion with God, there is the best preparation for a spiritual discernment of the nature and value of the various sentiments, which in the course of other studies are brought before the mind.

Those books are mainly useful, those studies of prime importance, which directly tend to regulate the heart, to raise the flame of inward devotion, which make us more spiritually-minded, more holy, and more heavenly. This course of study is most calculated to discover to us that interior truth of God's word which is often least of all revealed to those who are learned in critical disputation, and wholly engaged in verbal niceties. Indeed all the accomplishments of human learning may leave a man utterly devoid of spiritual knowledge, and under the full power of a corrupt heart.

We are ready to think that time lost which is devoted to practical studies. By no means. It is not a loss, but a gain of time to read pious and devout works. Very often we shall find even the very doctrines of the gospel more usefully, more wisely, and more soberly stated, than in direct controversial treatises on the subject, and they help us to acquire that state of mind which is essential to the right reception of truth.

It was a remark made to the Author by a pious friend, the Rev. Legh Richmond, now gone to his reward, when I told him of this work—'Let me beg you to press devotion of heart—devotional works; most students are dry and intellectual, and lose the best fruits of their studies.'

This study should therefore be intermingled with all our other studies, and our leisure time on the Sabbath should be especially consecrated to it. It is a great temptation to diligent students to appropriate part of the Sabbath to those studies in which they are specially engaged during the week. Such a temptation should be strenuously resisted, and the retired hours of the Sabbath be given to devotional works. So shall we find a blessing on all our other studies. Our Saviour has declared that *if any man will do his will, he shall know of the doctrine whether it be of God;* it will help us to do his will, and so rightly to understand the Scriptures, daily, and especially on Sundays, to peruse the most holy and spiritual treatises with which we can meet, such as Doddridge's Rise and Progress, Beveridge's Private Thoughts, Owen on Communion with God, Leighton's Peter, Adam's Private Thoughts, Kempis's Imitation of Christ, Serle's Horæ Solitariæ, Halyburton's Life, and similar works.*

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* Some other books may be here added, as eminently calculated for Sunday reading.

Hall's Contemplations.
Bridges on the 119th Psalm.
Alleine's Alarm.
Ambrose's Looking to Jesus.
Augustine's Confessions.
Corbet's Self-employment.
Guthrie's Trial of Saving Interest.
Jenks's Meditations.
Mason's Christian Companion.
Rambach's Meditations.
Shaw's Immanuel.
Flavel's Saint Indeed.
Serle's Christian Remembrancer.
Still's Horæ Privatæ.
Stukeley's Gospel Glass.
Sibbe's Bruised Reed.
Baxter's Converse with God.
" Dying Thoughts.
Owen on Psalm 130.
" on Spiritual Mindedness.
Gurnal's Christian Armour.
Pascal's Thoughts.
Walker's Christian.
Howe's Blessedness of the Righteous.

But above all, eminently and emphatically, THE BIBLE read with prayer, with fervent persevering prayer, is the chief Sunday book of the Christian. Let other books never displace this *the* ONE BOOK.

Baxter justly remarks, in a book which cannot be wholly approved, (his Confession of Faith,) 'Practice is the excellent help to be truly orthodox. The practical experimental preachers and people do hold fast those truths to salvation which opinionatists and mere disputers are either wholly drawn from, or hold but speculatively, and detain in unrighteousness to their own perdition.' He adds, 'the godly and learned do lose that truth too often in disputations which before they held in sober practice.'

All who have deeply engaged in study have felt its tendency to draw the heart from God: so to occupy the intellect, that we forget, or think we have not time for the highest privilege of man, communion with God. What I mean is, that this, as well as any other pursuit that eagerly engages the mind, even though it be theological and scriptural in its subject, may yet lead us away from that which should be the primary object of the Christian student: the life of God in the soul of man.

Mr. Law has some severe, but very important remarks on this subject in his Letters. He says, 'A scholar, pitying the blindness and folly of those who live to themselves, in the cares and pleasures of this vain world, thinks himself divinely employed and to have escaped the pollutions of the world, because he is day after day, dividing, dissecting, and mending Church opinions, fixing heresies here, and schisms there, forgetting all the while, that carnal self, and natural reason have the doing of all that is done by this learned zeal, and are as busy, as in the reasoning infidel or projecting worldling.' He afterwards asserts, 'Worldly lusts and interests, vanity, pride, envy, contention, bitterness, and ambition (the death of all that is good in the soul) have now, and always had, their chief nourishment, power, and support, from a sense of the merit and sufficiency of literary accomplishments. Humility, meekness, patience, faith, hope, contempt of

the world, and heavenly affection, (the very life of Jesus in the soul,) are by few persons less earnestly desired, or more hard to be practised, than by great wits, classical critics, linguists, historians, and orators in holy orders.'

In fact, the holy life of a Christion is the brightest evidence and the fullest glory of our religion. Christianity, thus embodied in the whole temper and conversation of a human being, is like the self-evident glory of the sun, sustained by the invisible hand of God, self-suspended in its course; its own light and warmth speak its excellence, and declare its blessedness. Mr. Law well observes, 'A learned Christianity supported and governed by reason, dispute, and criticism, that is forced to appeal to canons and councils and ancient usages to defend itself, has lost its place, stands upon a fictitious foundation, and shows that it cannot appeal to itself, to its own works, which alone are the certain infallible proofs of a true or false Christianity.'

May we then study practical books, and especially such practical books as are full of Christ and his salvation. A devout Christian will cordially concur in the sentiment of Augustine; 'I am neither pleased with those writings, nor yet with that conversation, in which I find not a savor of the name of Jesus; for he is as honey to my mouth, music to my ears, and joy to my heart.'

It is the practical experience of the Christian, it is his holy and spiritual knowledge, his pure and peaceable wisdom, which gives him, when destitute of literary acquirements, such an advantage in the perception of religious truth. In this he has a vast superiority over those who may possess literature in the highest degree, but have never had the experience in their own hearts of the truths which they have acquired with the understanding only. *The heart of the wise teacheth his mouth, and addeth learning to his lips.* How benefi-

cent is our heavenly Father in this. 'The depths of human science and learning can be explored by few, because few have either leisure or ability for learned investigations;' but the depths of Christian doctrine and experience are by the divine Spirit revealed to those who pray and meditate, and search the Scriptures: and experience enables them to speak with more truth and accuracy on the deceitfulness and depravity of the heart, the value of Christ, the life of the Christian, and the spiritual conflict, than any mere literature can possibly reach.

The more we enter into the spirit of practical writings, and can find joy in them, the more clear will be our evidence that our heart is right with God; and indeed in proportion as we advance in real piety shall we cordially love such reading. And while we are thus seeking not only to know but to do the will of God, we shall receive more and more of the enlightening beams of his Spirit.

CHAPTER VII.

THE STUDY OF CONTROVERSIAL WORKS.

Some are disposed to condemn at once all controversial studies, as prejudicial and unprofitable; but it has pleased God to turn even opposition to his truth to good, and make it instrumental to the advancement of that which it was intended to overthrow.

The opposition of Job's severe friends, and the discussions between them, furnished the church of God

with that ancient book which is called by his name; and the opposition of Judaizers in Galatia stirred up the zealous Paul to write that fervent Epistle, of which we now reap the benefit. The enmity of Pagans and Infidels has been the occasion of calling forth the most able defences of Christianity. The corruptions of Popery led to the full statement of Protestant doctrine; and the writings of the Socinians to the clearer developement of Evangelical truth.

There is a stagnant peace full of infection and death. Vehement contention for truth may be a duty, and consistent with love and the meekness of wisdom. Peaceful minds are often apt to condemn not so much those who resist the truth, as those who by testifying the truth, are the innocent occasion of controversy, and thus first disturb the general quiet. This is not however the true peace-making spirit which our Saviour blesses, but the love of carnal ease, and the very opposite to the spirit of the gospel. Erasmus would thus have lost that Reformation, which Luther under God accomplished. There is a greater blessing than present quiet, even the maintenance of important truth, and millions will through eternity thank God for the holy boldness, decision, and courage of Luther. Indeed eager disputes about important religious truths are far better and far more hopeful than that total indifference which arises from infidelity.

There may indeed be a disproportionate attention to controversy, as well as a despising of it: if it be pursued to the neglect or prejudice of devotional and practical religion, if it be pursued with the passions of the natural and not with the graces of the spiritual man, it is disproportionately pursued. But because there is this mistake, there is a prevalent notion among those to whom we may justly give the blessed title of *peacemakers*, that the simple statement of truth is a sufficient confutation of error. Such forget the advantage that error has against truth in its falling in

with the natural principles of the heart. Exposure of error and false statement, in a controversial form, is a prominent part of the Epistles to the unsettled churches. The duty of controversy under many circumstances which might be stated is perfectly clear. *We must earnestly contend for the faith which was once delivered to the saints.*

Yet while it has pleased our Heavenly Father thus to overrule some controversies for good, it is not all controversy that has done good, nor any in this fallen world that has done unmixed good. There have been controversies with comparatively little practical benefit, and with deep injury to the spirit of those engaged in them. Mr. Howe remarks—

'It is little considered what is the true, the proper, and the right notion of the Christian church, or the churches of Christ in general. They are hospitals, or rather one great hospital, wherein there are persons of all sorts under cure. There is none that is sound, none that is not diseased, none that has not wounds and sores about him. Now how unsufferable insolence were it, that in an hospital of maimed and diseased persons, one sick or wounded man should say, such a man's sores are so noisome to me that I am not able to endure the being neighbor to him.

Whenever evil passions have thus been displayed, on whatever side, it tends to the detriment of truth; *the wrath of man worketh not the righteousness of God.* Our answer *to every man that asketh a reason of the hope* that is in us, should be given *with meekness and fear;* meekness towards him who opposes, and fear towards God, lest we should dishonor his cause. It is truly affecting to look back at the whole history of the church, and see the differences and failings of good men. Paul and Barnabas, (Acts xv. 39;) Peter and Paul, (Gal. ii. 11—13.) in the days of the apostles; Fathers against Fathers in the early days of the church; Reformers against Reformers; Ridley and

Hooper; the martyrs in prison and the exiles abroad in Mary's reign; in every age, how Satan has sought to divide, that he might destroy the church: in every age, what confirmation do we thus receive of the fallen state of man!

Painfully depressing are some controversies; they either perplex the mind, and tend to raise doubts and unbelief; or, if our own mind be clear and fixed, yet is it no small sorrow to see multitudes, after all that can be said, wandering in irreclaimable error; to see some introducing ruinous errors, and bringing *on themselves swift destruction*, with that additional sad effect of which St. Peter speaks, *Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.*

Many also are misled by unscriptural sentiments, of which they never perhaps hear the sound and just refutation.

A powerful treatise taking an erroneous side of a question is read, and many are disposed to concur in it, till God graciously raises up a writer on the other side, who shows them how far the first has deviated from the truth. How often have we been reminded of that important truth, *He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him.* (Prov. xviii. 17.) And yet from all good writers we get scintillations of truth: in the Bible only it is unmixed.

The book of Job, already referred to, furnishes a true specimen of the nature of controversy among religious men. How much is right, and how much is wrong in all! and God himself finally clears the matter, and humbles ALL, and glorifies himself.

In some cases, the subject itself is, in its various bearings, far above the human intellect. The Bible itself has informed us that the judgments of God are unsearchable, and his *ways past finding out;* we

need not therefore be surprised if there are mysteries and things beyond our utmost reach of mind.

The very obscurity and darkness of divine mysteries is not without instruction. Dr. Owen observes, 'What we call darkness in divine subjects is nothing else than their celestial glory and splendor striking on the weak ball of our eyes, the rays of which we are not able in this life to bear. It is owing to the nature of the doctrines themselves, and their exceeding splendor, that there are some things hard to be conceived and interpreted, and which surpass our capacity and comprehension.' How calculated is this to give us just views of our own darkness, ignorance, and insufficiency! The wisest man thought himself *but a little child*, who knew *not how to go out or come in;* (1 Kings, iii. 7.) and the expression of his humility was especially honored and commended of God.

The circumstances of our situation will very much point out the line of our duty as to the study of particular controversies. If placed among, and in contact with INFIDELS and DEISTS, we ought to be acquainted with the just answers to their cavils, and for this purpose must study the evidences.

But here let us bear in mind that Christianity is its own witness. Let our religion have at least the strong corroborating testimony of pure affections and holy tempers and heavenly conduct in the life; and this testimony, though silent, shall speak more irresistibly than many arguments. Let Christianity be exhibited in that rich combination of blessings which its doctrines make known to us; and not merely in eloquence of words, or in the chilling and didactic statement, which may display our talent, may interest the intellect, may even convince the understanding, and still leave the heart unimpressed. One of the main pillars of evidence for the gospel is, the influence of its doctrines on the lives of its professors and advocates. The cause is much weakened when the defenders of the faith do not pre-

sent to their opponents the exhibition of the power and holiness of the faith. It is not always that the dignified advocate and the humble disciple combine. Has it not sometimes occurred, that the infidel is confuted by the nominal Christian,—himself without that genuine *faith which worketh by love?*

It is most important that Christians should be intelligent on the grounds of their own faith. Some are so satisfied with the grounds and strength of their convictions, as to deem any extensive attention to the subject a misapplication of time and interest. But on a subject so extensive in itself, and so momentously connected with our present happiness and our eternal prospects, it may be questioned whether the best informed among us have not need of farther information and consideration. At a time when new objections are continually forged, or at least old objections presented in a new and specious form, it becomes every one to remember the old reproach, *Let not him that girdeth on his harness boast himself as he that putteth it off.* (1 Kings, xx. 11.) It is probable that many who are confident in the sincerity of their assurance have never been exposed to some of those assaults of the wicked one which, by their daring impiety, have sometimes ruffled the calm even of well-established Christians. The habit of dependence upon the Spirit for the increase and preservation of our faith, must ever be combined with a diligent improvement of all means conducive to their most important ends.

The barrenness or the fruitfulness of this study depends evidently upon the readiness and simplicity of our spirit, in making a practical and immediate application of the facts, whose credibility is thus established, to our own case. What, for instance, is the natural result of a sincere inquiry and insight into the state of the world, brought before his view by the Christian system, and the marks of guilt and fall that every where are visible, &c.? Humiliation, anxiety of spirit,

earnest desire for forgiveness and renovation of heart! Treatises on evidences, if they were generally directed to practical inquiry, would be far more interesting, useful, and satisfactory.

The use also of this spirit is equally obvious in the offensive as in the defensive war with the infidel. Direct arguments against his heart and conscience, grounded of course on credible testimony, would be irresistible. *There*, and not in the intellect, is the disease. Convince him of sin, there is an end of his infidelity, root and branch. There is more accuracy and depth in two verses of our Lord, (John iii. 19, 20.) as developing the root of the evil, than in whole volumes that have been coldly written with satisfactory speculative evidence of the truth.*

Again, if I be placed in immediate contact with ROMAN CATHOLICS, I ought to study that controversy. They have many subtle arguments to plead, such as universality, antiquity, and unity. To expose their sophistry, and satisfy inquiring minds, requires information, and calls for reading.

Popery is indeed the more dangerous, from its "*mystery of iniquity*," "*its deceivableness of unrighteousness;*" and the intoxicating nature of its doctrines. (Rev. xvii. 2). It holds so much of the truth, and yet undermines or neutralizes every truth which it holds. It unites the most opposite materials, and confederates with infidelity itself *against the Lord, and against his Christ.* Its adapts itself to all ages and all intellects, and all circumstances, and has as its chief ally the fallen heart of every human being. Those under its influence should be objects, not of false liberality, but of our tenderest compassion, of our most fervent prayers, and of our unwearied efforts;

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* Fuller, in his Gospel its own witness, has pursued this train of argument, and made the infidel feel the point of the two-edged sword.

that they may *come out and be separate*, and not partake either of its sins, or of its plagues.

In attacking Popery, we mistake if we merely speak against its cruelties, its tyranny, and its despotism; multitudes will join us here who care nothing for the great truths of Christianity. But all the real good that is done, is to be done by dwelling on the great truths of the gospel, especially free justification, and by exposing Popery in its false doctrine, its enormous errors, its setting aside Christ and his salvation, and its ruining the soul. Thus Luther and the Reformers shook the very foundations of the modern Babylon. The confessors of the true faith triumph *by the blood of the Lamb, and the word of their testimony.*

Protestants in general may bear in mind, that a thorough acquaintance with history on the one hand, and the word of prophecy on the other, are great helps to preserve men from this evil; and the Protestant minister will generally find, that if his people are well instructed in the principles of our faith, and from pastoral intercourse with him, really love their pastor, that they are not in much danger of being seduced into this destructive heresy.

If called to actual controversy, let us not engage in it without study or prayer. Let us read on the subject, and become well acquainted with it before we enter into any discussion, and let us not suffer ourselves to be led away from the word of God, and its paramount authority, and its vital doctrines.*

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* Books (chiefly recommended by a friend) to furnish Protestants with suitable information on Popery.

Cheap Tracts.	*Larger Manuals.*
Andrew Dunn.	Book of Homilies.
Hamilton's Tracts.	Jewell's Apology.
Fruits of Reading the Bible.	Faber's Difficulties of Romanism.
William's Popery Unmasked.	Ouseley's Papal Novelties.
Difference between Protestantism and Popery, (Bristol Tract Society.)	Porteus's Brief Confutation.
Protestant Catechism, 253.—C.K.S.	White's Internal Evidence.
Questions and Answers, 254.—C.K.S.	Phillpott's Theological Letters.
View of Articles of Protestant and Popish Faith.	Townsend's Accusations of History.
	Grier's Answers to Milner.
	" Epitome of Councils.

But let me contend in the spirit of love, sympathy, and kindness; or I shall only provoke and harden. With regard to them, and indeed to all others, our work as Christians is calmly and charitably, meekly and in the fear of God, wisely and firmly, patiently and constantly, to bear witness to the truth. The work of conversion is the Lord's; but he gives his grace with the testimony to the truth. Here, again, the experience of the truth and its real blessedness will give its defenders the main advantage.

Or I may be situated among SOCINIANS, who are actively disseminating tenets derogatory to the divine glory of the Redeemer. There is much that flatters human wisdom in their system, and there have been those who have made considerable acquirements in criticism who have held it. It is necessary to be able, in such a case, to show that they totally fail of establishing their principles, on all just interpretations of Scripture, on just views of the divine attributes and of the moral wants of man; and we need not add, what valuable helps there are in books, to enable us to manifest all this.

It is to be feared, however, that the doctrine of the Trinity has suffered from its defenders as well as from its adversaries. The moment we attempt to clear up a difficulty which the Scriptures have not cleared, that moment we abandon our only safe guide, and plunge into the darkness of error. Most persons, we think, will have found fewer difficulties in the scriptural statements on this subject, though they attempt not to explain the mystery, than in any human writings. Yet the adversaries of the doctrine compelled the church to the adoption of such a statement as the Athanasian Creed, to protect Christians from the sophistries of subtle and artful objectors. Humble and simple minds have found few difficulties in the reception of the Trinity. They take the practical and experimental view of the subject which is far more clear

and satisfactory than the scholastic, systematic, speculative view of many orthodox statements, such as those of Waterland and others. It is never stated as a mere speculative dogma, however important, but in connexion with our own privileges and duties, as the objects of our faith and worship, (Matt. xxviii. 19.) as the source of all spiritual blessings, (2 Cor. xiii. 14. Rev. i. 4, 5.) as bearing their respective parts in the divine economy in every act of approach to God. (Eph. ii. 18.) We would not wholly decry human attempts to set forth the doctrine; yet the clearest scholastic exhibition is far inferior in distinctness to the simple experimental view which is developed in the believer's spiritual apprehension of the gospel. We would not despise the light of a candle, though obscured with comparative dimness; but we would rather go to the sun for light, and we should justly expect to find not only a wide difference in the clearness of our views, but also in the vivifying effect resulting from them.*

Again, I may be surrounded with PROTESTANTS OF ANOTHER COMMUNION, who, differing from me in rites or in church government, are strenuously maintaining their own particular sentiments. If ignorant, I may be carried away by an air of novelty, and be deeply grieved, on gaining more information, at the injurious effects of precipitate steps, which I may have taken in my ignorance. If acquainted with the whole subject, I may be saved all the difficulties of changes, and maintain with consistency and steadiness, and yet with love and kindness, that view which I judge to be more correct and scriptural.

We say, with love and kindness; for in all differences between real Christians, not only is much to be said on every side, but each side is apt to magnify the importance of its own statement. We often lose sight,

* Such a work as 'Owen on Communion with God,' gives the clearest view of this doctrine in its practical and experimental character.

in those controversies which affect the externals of religion, of the fact that the kingdom which Christ came to establish is *a spiritual kingdom*. Let this principle be firmly fixed in our minds. The contests that have done most mischief in the Church have either been about external circumstances or on speculative opinions. But external uniformity, whether in discipline or confession of doctrine, however desirable, is not the main thing in our religion, or what is most for the glory of Christ. Inward conformity of heart to the mind and will of Christ, manifested in meekness, humility, love, righteousness, peace, and joy in the Holy Ghost, these things mark the subjects of Christ; and external things and right doctrines are important as they promote these.

However right a man may be in his sentiments on these outward things, if his spirit and temper be habitually contrary to the mind of Christ, he is not a subject of Christ's kingdom on earth, nor making advances to his heavenly kingdom.

Differences in opinion do not make so many different religions. All that hold the Head belong to the one body. Nothing can be more clear than St. Paul's statements in Rom. xiv. to show that there are inferior points, on which real Christians may have different views of their duty, and be led by those views to a different course of conduct, and yet both sides be living to the Lord, and ultimately die to the Lord. For ourselves, he shows that we should be fully persuaded in our own mind; and, as it regards others, we must neither despise, nor judge, nor walk uncharitably, but follow the things which make for peace and edification, bearing the infirmities of the weak, and not seeking to please ourselves, *receiving one another as Christ has received us to the glory of God*, (Rom. xiv. and xv. 1—7.) How exquisitely beautiful is this spirit! O that it may be more and more given to us all!

But it is an affecting consideration, that the prin-

cipal things which have divided Christians have been those things on which the Sacred Scriptures have said little or nothing.

The controversy known under the terms of CALVINISM and ARMINIANISM, has divided men of all denominations, and has led to some bitter and painful results. We fear almost to touch upon it; and yet every Christian will, at one time or other, be called to the consideration of this subject; and it may be useful to hazard a statement in which it has been thought that all good men may concur. The solution of the main difficulties in this controversy is far beyond the highest human intellect, and many on both sides have departed from the exact line of scriptural truth. I may, as an individual, prefer in the main what are called Calvinistic or Arminian views, but I should be prejudiced not to see that both sides, in their eager defence of their respective systems, have erred.

The statements of some eminently holy men, three of them bishops of the British Churches, and the fourth the celebrated Boyle, may place this controversy in a juster light than any private observations, and may tend to the instruction and edification of those whose sincere aim it is to seek both truth and peace.

BISHOP DAVENANT, in an excellent Treatise, 'An Exhortation to Brotherly Love,' says, 'This one thing alone belongs to the catholic and fundamental faith—That the free grace of God, in predestinating miserable men, in conversion of sinners, in setting free of men's wills; lastly in perseverance and salvation of the elect, be so fully acknowledged; that whatsoever he does to the attaining of the state of grace or glory, or whatsoever is done by men in reference thereunto, *that* wholly be given to God, and granted to God's special grace and mercy. On the other side, whatsoever pertains to the corruption of man's nature, whatsoever to his obstinacy in sin, whatsoever to the viciousness and

servitude of free will; lastly, whatsoever draws miserable mortals to damnation, and tumbles them headlong into hell, that we impute all this to ourselves and our own demerits, and command it distance, to be far off from God himself. While these things remain fixed and immovable, (as indeed they do remain,) although in the doctrines built upon the foundation, they have divers manners of conceiving and forms of speaking; yea although they follow different opinions, such errors are not so deadly, that for their sakes a deadly hatred should be hatched, or that a perpetual schism ought to be nourished between the Churches.'

On the very difficult subject, *the foreseen condemnation of the wicked*, Bishop Davenant says, 'All the Reformed Churches agree—That the act of Reprobation in God, as that of election, is from eternity: that none is reprobated from eternity, which might not be reprobated without all cruelty and injustice: that no one was foredamned of God from eternity, whom he did not foresee wrapt up in the guilt of damnation: that no one shall in time be damned but through the most just merit of his own corruption and impiety: that the original and cause of all evil which drowns reprobates in perdition, is not found in God's reprobating, but in the reprobates themselves: that this eternal reprobation cannot appear to any particular person, unless out of the fruits most worthy of damnation, which he brings forth, and loves to bring forth, to the end of his life: that there is no single person which may not attain eternal life, by repenting, believing, and persevering, according to the tenor of the covenant of the gospel: that there is no such decree of God, by which reprobates should be forced and necessitated to sin and perish; but always they perish by their own voluntary unbelief and impiety, free and not constrained.'

The remarks of Archbishop Leighton are full of holy instruction. The excellent Archbishop says,

'We may confidently assert that all those things which the great Creator produces in different periods of time were perfectly known to Him, and as it were present with him from eternity, and every thing that happens throughout the several ages of the world, proceeds in the same order, and the same precise manner, as the Eternal Mind at first intended it should. . . . . And according as all these things in the heavens above, and in the earth beneath, are daily regulated and directed by the Eternal King, in the same precise manner were they from all eternity ordered and disposed by Him.'

'These things we are warranted, and safe to believe : but what perverseness, or rather madness is it to break into the sacred repositories of heaven, and pretend to accommodate those secrets of the Divine Kingdom to the measures and methods of our weak capacities. To say the truth, I acknowledge that I am astonished, and greatly at a loss, when I hear learned men and professors of theology talking presumptuously about the order of the Divine Decrees, and when I read such things in their works. 'Paul considering this subject,' says Chrysostom, 'as an immense sea, was astonished at it, and viewing the vast abyss, started back and cried out with a loud voice, *O the depth.*' Nor is there much more sobriety or moderation in the many notions that are entertained, and the disputes that are commonly raised about reconciling the Divine Decrees, with the liberty and free will of man.—The great difficulty is the origin of evil . . . . an abyss never to be perfectly sounded by any plummet of human understanding.'

He concludes the lecture with this direction ; 'Wherefore if you will take my advice, withdraw your minds from a curious search into this mystery, and turn them directly to a study of piety and a due reverence to the awful majesty of God. Think and speak of God and His secrets, with fear and trembling, but dispute very little about them ; and if you would not

undo yourselves, beware of disputing with Him; if you transgress in any thing, blame yourselves; if you do any good, or repent of evil, offer thanksgiving to God.'

Speaking on the *disobedient stumbling at the word—whereunto they were also appointed*, (1 Peter, ii. 8.) Leighton says, 'The secret purpose of God is accomplished in His having determined to glorify His justice on impenitent sinners, as he shows His rich mercy in them that believe. Here it were easier to lead you into a deep, than to lead you forth again. I will rather stand on the shore and silently admire it, than enter into it. This is certain, that the thoughts of God are all no less just in themselves than deep and unsoundable by us. His justice is always clear, in that man's destruction is always the fruit of his own sin: but to give causes of God's decrees without himself, is neither agreeable with the primitive being of the nature of God, nor with the doctrine of the Scriptures. This is sure, that God is not bound to give further account of those things, and we are not bound to ask it. Let those two words, as St. Augustine says, answer all, *What art thou, O man?* (Rom. ix. 20.) And *O the depth.* (Rom. xi. 33.) Our only sure way to know that our names are not in that black line, and to be persuaded that he has chosen us to be saved by his Son, is this, to find that we have chosen him, and are built on him by faith, which is the fruit of his love that chooses us; and that we may read in our esteem of him.'

Another eminent prelate, Bishop Hall, wrote an excellent Treatise entitled the way of Peace 'to pick out what might sound towards concord.' He sums up his view of Predestination as follows:

'Whatsoever God, who is a God of truth, hath engaged himself by promise to do, the same He undoubtedly hath willed, and will accordingly perform.

'There is no son of Adam to whom God hath not

promised, that if he shall believe in Christ, repent, and persevere, he shall be saved.

'This general and undoubted will of God must be equally proclaimed to all men throughout the world without exception, and ought to be so received and believed as it is by him published and revealed.

'All men, within the pale of the Church especially, have from the mercy of God such common helps towards this belief and salvation, that the neglect thereof makes any of them justly guilty of their own condemnation.

'Besides the general will of God, he hath eternally willed and decreed to give a special and effectual grace to those that are predestinate according to the good pleasure of His will, whereby they do actually believe, obey, and persevere, that they may be saved: so as the same God that would have all men to be saved, if they believe and be not wanting to his Spirit, hath decreed to work powerfully in some whom he hath particularly chosen, that they shall believe and not be wanting to his Spirit in whatsoever shall be necessary to their salvation.

'It is not the prevision of faith or any other grace or act of man, whereupon this decree of God is grounded, but the mere and gracious good will and pleasure of God from all eternity, appointing to save those whom he hath chosen in Christ as the Head and foundation of the elect.

'This decree of God's election is absolute and unchangeable, and from everlasting.

'God doth not either actually damn, or appoint any soul to damnation, without the consideration and respect of sin.'

Very similar are the remarks of the Hon. Robert Boyle. In his Treatise on Seraphic Love, speaking of the Calvinists and Remonstrants, he has these healing remarks. 'Those that are pious of either party are perhaps otherwise looked on by God than one an-

other, as contending which of God's attributes should be most respected; the one seeming to affirm irrespective decrees to magnify his goodness, and the other to deny them but to secure the credit of his justice. And even in honoring the same attribute, his goodness, these adversaries seem rivals, the one party supposing it best celebrated by believing it so irresistible, that to whomsoever it is intended, he cannot but be happy; and the other thinking it the most extolled by being believed so universal, that it will make every man happy if he pleases. The one party electing to honor *free grace*, by assigning it as to man an unlimitedly vast extent, as the other does by ascribing it an infallibly victorious degree.'*

It is the more important to give these testimonies, because of the indistinct and unsatisfactory manner in which this subject has often been treated in pulpits, and even in books, and the unjust obloquy cast upon those who only held the doctrines of the Reformation.

Bishop Horsley, speaking of modern writers not distinguishing that which is peculiar to Calvinism, and that which belongs to our common Christianity, and the general faith of the reformed churches, says, 'I must say, that I have found great want of this discrimination in some late controversial writings on the side of the church, as they were meant to be against the

* Boyle's Seraphic Love, 104.—In a letter to Mr. Dury printed in his Life, he says, 'It has long been my grief, as well as my wonder, to see such comparatively petty differences in judgment make such wide breaches and vast divisions in affection. It is strange that men should rather be quarrelling for a few trifling opinions, wherein they dissent, than to embrace one another for those many fundamental truths wherein they agree. For my own part, in some two or three and forty months which I spent in the very town of Geneva, as I never found that people discontented with their own Church Government, (the gallingness of whose yoke is the grand scarecrow that frights us here,) so could I never observe in it any such transcendent excellency as could oblige me either to bolt heaven against, or open Newgate for, all those that believe they may be saved under another.'

Methodists ; the authors of which have acquired much applause, but with so little real knowledge of their subject, that, give me the principles on which these writers argue, and I will undertake to convict, I will not say Arminius only, and Archbishop Laud, but upon these principles I will undertake to convict the Fathers of the Council of Trent of Calvinism. So closely is a great part of that which is now ignorantly called Calvinism, interwoven with the very rudiments of Christianity.

It is however a grand error to maintain the doctrines of grace merely as a matter of controversy, and to obtain a victory over an adversary. This is sure to raise all the opposition of the carnal mind. They are matters of experience ; they are exhibited in the Scriptures as blessings ; they are not revealed to be disputed about, but to be received, to be testified, to be used, and to be enjoyed ; and nothing can be more inconsistent than any thing like assumption of superior understanding, harshness, or bitterness of spirit, manifested by those who profess to hold these doctrines towards those who hold them not. If we are eminent for professing—*what hast thou that thou didst not receive?* Surely pity, help and kindness, love and sympathy are due to those whom we believe not yet to have received ; but who may yet receive far higher grace than we have obtained ;—if by unbelief they at present are broken off, how obvious and important the lesson—*thou standest by faith, be not high-minded, but fear.*

These things have ever been controverted.—After alluding to the controversies of the *Jansenists* and *Molinists*, the late Mr. Pearson says, 'If to these be added the names of Thomas Aquinas, Bradwardine, Baxter, Bayle, Hobbes, Bramhall, Crousaz, Placette, Leibnitz, Jurieu, Bossuet, Locke, Collins, Clarke, Butler, Jonathan Edwards, Reid, &c. men of comprehensive intellect, deep penetration, superior powers of

reading, and unwearied diligence; if men, gifted as these have been, were found unequal to the task of clearing away the difficulties, and dispelling the shades which incumber and darken the subject of human liberty and divine influence, a lesson of modesty and humility, at least, is bequeathed to those who may be tempted to resolve the questions with little distrust of their own sufficiency.'

The Author would venture to add a few remarks in favor of such a view of election as he conceives to be taken in the Seventeenth Article of his Church, an article which he believes to be framed with peculiar Christian wisdom, and which he does most unfeignedly and cordially receive.

Personal election by no means implies the rejection of such truths as Christ's dying for all—God's loving the world—and not wishing the death of a sinner. These are indubitable verities, revealed for the unspeakable consolation of sinful creatures, and to be freely proclaimed, unfettered by any artificial systems, to the whole human race—*Go ye into all the world and preach the gospel to every creature.* The promises of God are to be *generally* proposed, and *ought* to be received by all. It greatly aggravates guilt when any reject them; if they do reject them, it is entirely their own fault; but if they receive them, it is entirely from the grace of God. *O Israel, thou hast destroyed thyself, but in me is thy help.* Here is enough general truth to unite us as fellow-christians in seeking to save, first our own souls, and then the souls of our fellow-creatures through the world. Things beyond this have little light thrown on them to gratify curiosity, and are chiefly hid in the unfathomable depth of the Divine mind, wholly inscrutable to the narrower range of human reason.

Objections to election, as in itself tending to careless living, are wholly groundless, as groundless as to sup-

pose such objections from the very opposite view; for no one holds that God's people are elect unto sin; all who hold election in any way for which we would plead, hold it as the beginning and cause of holiness; and that obedience inseparably follows; so inseparably, that it is the very proof that we are elect: and that, were the most eminent Christian to begin wilfully to walk carelessly and neglectfully, or to live in allowed sin, we could not then view him as elect; he then would have just reason to fear, after all his works, that he was *a castaway*. (1 Cor. ix. 27, and Ezek. xviii.) Look at the lives of those men who have been most eminent in pleading for it; look at the Churches of Christ where it is held most distinctly; and we confidently affirm, that facts and experience well testify that such men and such churches are not behind any others in strict and holy living. Will it not be sometimes found, that their strictness of life has been as offensive as their principles of religion? Orton, who was far from being a Calvinist, candidly admits, that he had long observed that those holding such sentiments were in general more serious and active in their ministry, and those of freer principles more indolent and languid; and that he had met with few exceptions.

The doctrine is useful in the ministry of the gospel, and in the experience of the Christian, chiefly because it altogether excludes the notion of salvation, otherwise than by the free favor of God, and tends to give us richer and fuller views of His infinite wisdom, love, and divine glory, and of the security, holiness, and happiness of his people. The explanations of texts relating to it which some give, do not really remove the objections which they suppose.—One is, that election is only of nations to external religious privileges; but election is in the New Testament connected with consequent holiness and obedience, (Eph. i. 4. 2 Thess. ii. 13, 14. and 1 Peter, i. 1, 2.) which, alas! we have not hitherto seen in nations; and if salvation be con-

nected with plenitude of means of grace—and who will deny this?—then does the supposed objection of partiality, which this explanation is intended to remove, apply as strongly to national as to personal election. Another is, that election is on account of foreseen faith and holiness; then, as no whole nation has faith and holiness, it cannot be national election; and as faith and holiness are allowed to be from grace, it is no removal of the objection of partiality. But the Scripture phrase is of another character, and is, that we are chosen not FOR holiness, but UNTO holiness. God cannot be partial so as to be unjust, and what fallen sinner can with truth open his mouth against the Divine Justice? But God may be, and is, sovereign and free in the disposal of His favors and blessings, and what saint will not magnify supremely His grace?

On reprobation, as *the supposed opposite* to, and deduction from predestination, we have nothing to offer but our ignorance where Scripture has not made things clear. God's rejecting the wicked is in no respect materially different from their final judgment and condemnation, on account of their sins; and wherever stated, so as to impugn the divine equity, it is wholly unscriptural. We speak of the *supposed* opposite to predestination or deduction from it; it is in reality merely supposed, though both the opposition and the deduction seem unavoidable upon logical principles; but the most logical inference, unsupported by plain Scripture, can never be received as an article of faith. If it be true, it must rest upon revelation, not upon logic. And surely, upon consideration, most persons will allow that reprobation in its offensive meaning, as the opposite of predestination, rests more upon logical deduction than Scripture revelation.

The real opposite to *elect* in the Scripture is, not *reprobate*, but *the world*, *the rest*. The term reprobate is not used with reference to the final condition of men in eternity, but with reference to disapprobation

either of God or man in time, so that a sinner may by his open wickedness be manifestly reprobate in the scriptural meaning of the word, and yet afterwards by his conversion to God be manifested to be one of His children.

There is in the passage where the apostle speaks on this deep mystery, a remarkable difference in the mode of his expression as to those who are rejected and those who are saved; one is the enduring *with much long-suffering the vessels of wrath fitted* (or made up) *to destruction*, where the whole fault or cause of ruin rests manifestly on the rejected; the other, as to *vessels of mercy which* HE *had afore prepared unto glory*, does also most clearly and manifestly ascribe all their salvation to His boundless grace. Here is quite enough truth to satisfy the mind, till the light of glory unveil every mystery. But there is one sentiment especially awakening, that the present delay of punishment as to the wicked, is only in the result *to show his wrath and make his power known.* O let us then without delay *flee from the wrath to come.* Have we not been disputing about doctrines, till we have almost lost the plain and holy lessons which the words first obviously teach? If these were matters of reason, we might perhaps expect to attain to a full comprehension of them in all their relative connexions and seeming contrarieties. But are they not matters of faith belonging to the character of God? Where would be the room for faith, if there was that perfect comprehension that would explain every difficulty, and harmonize to the eye of man every apparent contradiction? Nothing more plainly shows the imperfect view that either side have attained, than that each are pressed with inferences logically deduced, and yet which the advocates of each view are constrained to disavow. This is forcibly put (though more unction and devotion might be desired in the mode of state-

ment) by Faber, in his Sermon on the Predestinarian Controversy.*

Let every student then beware of intruding into those things which no man hath seen or can see. O the grievous rashness of expression and dogmatism of even holy men on these subjects! We are perfectly ignorant of the turning point in the controversy; nor have any human writings, which the author has seen, solved all the difficulties of the union of those two points which Christians believe to be equally true, man's salvation in all its parts entirely of grace, man's destruction wholly of himself. The Scriptures and

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* Mr. Simeon has, in a note to the Preface to his Skeletons, happily stated some common grounds in which Calvinists and Arminians may agree, in a conversation which occurred between himself and Mr. Wesley, as follows—

'A young minister, about three or four years after he was ordained, had an opportunity of conversing familiarly with the great and venerable leader of the Arminians in this kingdom, and wishing to improve the occasion to the uttermost, he addressed him nearly in the following words:—'Sir, I understand that you are called an Arminian, I have been sometimes called a Calvinist, and therefore I suppose we are to draw daggers; but before I consent to begin the combat, with your permission, I will ask you a few questions, not from impertinent curiosity, but for real instruction.' Permission being very readily and kindly granted, the young minister proceeded to ask—'Pray, Sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning to God, if God had not first put it into your heart?' 'Yes,' says the veteran, 'I do indeed.' 'And do you utterly despair of recommending yourself to God by any thing that you can do; and look for salvation solely through the blood and righteousness of Christ?'—'Yes, solely through Christ.'—'But, Sir, suppose you were at first saved by Christ, are you not, somehow or other, to save yourself afterwards, by your own works?'—'No, I must be saved by Christ from first to last.' 'Allowing then that you were first turned by the grace of God, are you not in some way or other to help yourself by your own power?'—'No.'—'What then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?'—'Yes, altogether.'—'And is all your hope in the grace and mercy of God, to preserve you unto his heavenly kingdom?'—'Yes, I have no hope but in him.'—'Then, Sir, with your leave, I will put up my dagger again; for this is all my Calvinism; this is my election, my justification by faith, my final perseverance: it is in substance all that I hold, and as I hold it, and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree.'

the Calvinists with them do say many delightful things to illustrate the former; and the Scriptures and the Arminians with them do say many important truths to illustrate the latter; and all sound men on both sides earnestly press both points; but after all, though God will be clear when He judges, the mystery is insolvable; God has now left this difficulty, that man's proud intellect might be humbled, and in its humiliation accept in a right spirit the only remedy. But God has withal implanted a conscience of right and wrong in every man's bosom, which shows him his guilt in all sin, and with a constant voice, till seared by habitual transgression, forbids every iniquity, and calls him to every duty.

All who have looked into the Calvinistic Controversy will feel that the over refinements of Calvinism, and the attempting to make every part clear and consistent, and statements beyond the Scriptures, have been some of the principal stumbling-blocks in the way of the reception of that in Calvinism which was scriptural truth. We must humble ourselves before God; we cannot wholly account for the entrance of sin, we cannot fathom the divine mind, we cannot scrutinize, and justly reason about, the mode of God's operations. We only betray our pride and folly when we attempt to do so. We are blind, and dark, and short-sighted worms, and know not a hair's breadth beyond the plain letter of Scripture.

Making every allowance for the sentiments of others who differ from him, and every admission of the excess of the opposite views which he conscientiously could; he would give the fullest credit for piety and sincerity to those who may come to a different conclusion, and desires to walk with them in holy love. (Phil. iii. 15, 16.) But for himself he would add, he could not refuse to receive the doctrines as he has here stated them, without feeling that he had not arrived at the simplicity of entire submission of mind to the Holy

Scripture, or at that full integrity of heart in which he wishes every sentiment of his mind to be moulded, according to the plain unfettered meaning of God's word. According to his present knowledge, he could not come to other conclusions, without what would be to him evasions of its meaning, and the exaltation of his own wisdom above the divine wisdom. Others of opposite views will doubtless feel the same; let us then *walk in love*, and seek not the exaltation of human wisdom, but to magnify Him *in whom are hid all the treasures of wisdom.* Let us be most anxious in every discussion, to cultivate that state of mind in which we wish to be found in our last moments. We would not then be dealing angry blows towards those fellow-servants who had gone farthest from understanding their master's will. Admirable are the Christian sentiments of Bradford, addressed 'to certain men not rightly persuaded in the most true, comfortable, and necessary doctrine of God's holy election and predestination.' Just before his martyrdom, after praying that there may be no breach of love, nor suspicion among them, he says, 'I am persuaded of you that you fear the Lord, and therefore I love you, and have loved you in him, (my dear hearts,) though otherways you have taken it, without cause given on my part, so far as I know.—Now I am going before you to my God and your God, to my father and your father, to my Christ and your Christ, to my home and your home. I go before, but you shall come after sooner or later.' He concludes another letter—'Though in some things we agree not, yet let love bear the bell away, and let us one pray for another, and be careful one for another, for I hope we be all Christ's. As you hope yourselves to pertain to him, so think of me, and as you be his, so am I yours.'

Indeed one of the comforts of God's best servants in their last moments has been the blessed assurance of freedom from all controversy in heaven. Thus

Melancthon, a short time before his death, wrote down these as reasons for being willing to die, that he should be released from the fierce contentions of polemics, and learn those hidden mysteries which he could not in his life comprehend. Strigelius breathed out his soul to God in similar sentiments.

Having given these general hints on particular controversies, we will now add some practical directions on the subject.

If compelled to pursue controversial studies, and drawn out into controversy, WATCH AGAINST ITS MANY EVILS.

The unhappiness of controversy is, that human passions are roused by it; and when once the matter is passed into the affections, a sound judgment is lost; our own honor, however much God's is pretended, becomes the real object of contention. We love so much our own conceits and inventions, especially when we have once publicly avowed them, others admire them, and our wisdom seems committed in them, that no strength of argument shown by others will induce us to give them up. Few of the parties, once fairly engaged in the controversy, ever change their mind. We forget that the spirit of Christian love wins far more than the keenness and acuteness of polemics. But let us fear lest we bring disputations, disunions, and bitterness among fellow Christians, and ruin millions of immortal souls, by seeking ourselves, under the vain pretence of seeking God and His glory. It is well observed by Jackson, 'To love our own wills is an impotency natural to all; and we love them the better, at least more strongly, when we perceive them set on that which is itself good. Whence it is that our desires of doing many things which are good and commendable often draw us to use means not so commendable for their accomplishment.'

We would particularly caution young Christians not to begin with controversy, and perplex themselves with

deep mysteries ; this would be much to their loss and hindrance, by diverting their mind from the grand essentials of the gospel. All habits increase by practice and exercise ; and therefore another of the dangers of controversy is a love of controversy, which is usually attended with much if not total blindness to the dangers consequent upon it.

Watch against strong and rash expressions : they often do much mischief. Hardly any good man but has, in some point, fallen into such mistakes, and then his mistakes have been used as a weapon against divine truth, perfectly contrary to the main sentiments of the writer. When contending against a particular error, men are apt to look only at that, and in guarding against it, fall into the opposite error. God has not always in one place fully expressed His truth, but in the whole Scriptures he guides us to just views, and guards us against every error connected with that truth. Against the self-righteous how plain is Paul ; against the licentious how express is James. Manton observes, 'The Scripture has so poised and contempered all doctrines and expressions, that it might wisely prevent mistakes and errors on every hand, and that sentences might not be violently urged apart, but measured by the proportion of faith.'

Some become so attached to individuals, or so prejudiced against them, that they will approve or not approve the very same sentiments, just according as they are uttered by different persons. Others totally misname things, and call divine grace, Antinomianism ; or the unquestionable truth of man's moral responsibility, Pelagianism. We are all too eager for our own particular notions. One observes, 'The greatest humility becomes us in speaking of what is our own. When grievous wolves creep in, they spare not the flock, speaking perverse things to draw away disciples after them. I scarce ever knew an author who had a nostrum in divinity, a contrivance of his

own, but he was more impatient for that, than the great fundamentals of Christianity. He could argue against the man who denies the truth, with more temper, than against one who is afraid of his scheme.'

There is particular danger in the tendency to over estimate and exaggerate the importance of a controverted doctrine, so as to set it above all others. 'Great,' says Davenant, 'is the unhappiness of Christians, where, by reason of the noise and overmuch heat of controversies, they have scarcely leave or leisure to hear or think of the fundamental and saving doctrine of the Scriptures, and not at all to do those deeds most necessarily required by God's commandments.'

O the misery of man! that, through the pride of his fallen heart he is more desirous of the praise of knowledge, than of the attainments of real holiness; and is more engaged in quarrelling with those who dispute his sentiments, than with those living in sin, or than in striving to spread love, humility and piety.

Such are some of the many dangers of controversy. We are all seeking distinction and the honor that comes from man, and here is an endless source of contention. *Only by pride cometh contention.*

Carefully AVOID A MERE WAR OF WORDS. It is St. Paul's solemn direction to Timothy, to charge his hearers *before the Lord, that they strive not about words to no profit, but to the subverting of the hearers.* The history of controversies is an awful comment on this direction. How many have been subverted by the contentions of real Christians! How many controversies have come to a mere war of words! Werenfel's Treatise on Logomachies and Baxter's Catholic Theology afford abundant specimens of this sad effect, and this waste of Christian strength. It arises from that pride of heart which seeks its own glory, and is followed by innumerable evils. *If any man . . . consent not to wholesome words, even the words of our*

Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. Erasmus, in the Preface to Hilary's Works, says, 'The doctrine of Christ, which at the first was free from strife of words, began to depend on the defences of philosophy; this was the first degree of the Church's declension to the worse.' But while there are these solemn cautions against a war of words, we must not interpret them so as to be indifferent to the form of sound words; for there is, in the very same Epistle, a direction to *hold fast the form of sound words.*

Beware of TAKING AN OPPONENT'S DESCRIPTION, OR HIS INFERENCES, AS GIVING THE JUST VIEW OF THE OPINION WHICH HE OPPOSES. We first misunderstand an opponent, and then misrepresent him, and nothing kindles more strife and enmity. What misrepresentations are there on all sides. Bishop Hall says, 'Let a man believe Andrew Jurgivicius, he will think the Protestants hold no one article of the apostle's creed. Let him believe Campian, he shall think we hold God to be the author of sin; that the Mediator between God and man, Jesus, died the second death; that all sins are equal, and many more of the same brand. If he shall believe Cardinal Bellarmine, he shall condemn Erasmus as a patron of Arians; Luther as an enemy to the Holy Trinity, and to the consubstantiality of the Son of God; Melancthon and Scheckius as favorers of the Tritheists; Calvin as an advocate of the Samosatenians; Bullinger of Arianism; Beza of Nestorianism. If he will believe our countryman Gifford, he shall think Calvin's doctrine in many things worse than the Koran. Ill-will never said, Well, God forbid that the same man should be in

the same case accuser, witness, and judge.'—Nor must we charge our opponent with the consequences which we think may be justly inferred, when he positively denies those consequences. Bucer remarks, 'It is our part to see not what does of itself follow upon any opinion, but what follows in the conscience of those who hold that opinion, which we think contrary to a fundamental article.'

Be CAUTIOUS OF ASSERTING OPINIONS on a difficult and obscure doctrine TILL YOU HAVE READ BOTH SIDES. The most important doctrines are so clear and distinct, that like the sun they are manifest by their own light; such as the sin and ruin of man, salvation by Christ Jesus, the divine glory of his person, and the freedom of his grace, faith in Him, adoption by his Spirit, the necessity of holiness, and the certain and final condemnation of every unbeliever. To read controversies which would seek to set aside these points, is like reading an elaborate proof that two and two make five. Life is too short, and its work too important to be trifled away. But there are other points where good men have differed, and which yet are of considerable importance. Many books might have been spared; many erroneous statements would never have appeared; much serious division and contention might have been prevented, had persons known the whole of a controversy before they publicly avowed their sentiments. When once committed by the statement of an opinion, we shrink from the humiliation of retractation, and so error is perpetuated. We would not recommend much study of controversial works, thinking it prejudicial; but if you read Whitby on the five points, read Dr. Gill's reply; Dr. Crisp's sermons led to Daniel Williams' Gospel Truth; if you read that, read also Chauncy's Neonomianism Unmasked; Neale's History of the Puritans, should be studied with Bishop Madox's Vindication; Goodwin's Redemption, with Kendal's and Owen's Replies; Top-

lady's Historic Defence, with Nicholl's Calvinism and Arminianism; Bishop Mant on Baptismal Regeneration, with Scott's or Biddulph's Reply. From the beginning, in order that we should call no man master, it has pleased God to permit mistakes by good men, even in most useful treatises. Anselm observes even in his day, 'In the books of holy teachers, which the church reads as authentic, things corrupt and heretical are sometimes found, but the books and authors are not to be condemned for this.' We have seen similar defects in human writings in our day. Take, for instance, Hervey's Theron and Aspasio. Few books have been so useful, yet, like every human writing, it is not free from error; though substantially right, are not hope and assurance sometimes confounded with faith? Bellamy writes his Dialogues with some asperity, but with talent and piety to point out what he thought erroneous; but he mistakes Hervey, and makes needless difficulties in the way of the sinner's return to God. Mr. Scott, in his Warrant of Faith, shows this: it is a valuable tract; but after all, with a few exceptions, the clear statements of divine truth in Hervey's Theron and Aspasio, and his Christian addresses, full of kindness and affection, gentleness and sweetness of spirit, draw out your best feelings and win you over to evangelical principles. It is an advantage, however, to compare such writers and read them together. A person who reads both sides, comparing all with the Scriptures, and with a heart anxious only after scriptural truth, may derive great instruction from each side. Let us endeavor to find out, and guard against our constitutional or acquired prejudices which arise chiefly from our limited and contracted views.* Do not, however, yield to party feelings; the parties engaged have a natural tendency to become special pleaders for their own views, and to be so filled with a

* See some excellent remarks in Cecil's Remains, on judging justly.

sense of the danger of one extreme as to fly to another. Ordinarily the truth is revealed but in part to any. How valuable then are the Scriptures where all is simple truth!

Beware of ARTIFICIAL SYSTEMS OF DIVINITY. That the Scripture contains an harmonious system, and that there is connexion, and dependance, and proportion, of the several parts of truth is unquestionable. But to discern this system clearly in every component part, requires an eye perfectly single, without a dark spot of sin, or prejudiced reasoning of any kind. It is also unquestionable, that a full and clear statement gathered from all parts of Scripture is advantageous; but implied consequences, where the Scripture has not stated those consequences, and artificial plans and arrangements of truth, may deprive us of the power and simplicity of truth, and even prejudice the mind of others against it. In this view, it appears to me that many excellent writers have gone too far in their distinctions. Let us keep to scriptural terms and ideas, and not be wise above what is written. Let us also not interpret figurative expressions too minutely. Where Scripture is plain and obvious, there is a clear ground of faith. Where it is ambiguous or intricate, suspend your judgment, neither affirm nor deny, but humble yourself before God and admire His majesty. Especially, seek not by human additions to make every part clear in your own system. That system which is more exact and clear than the Scriptures is so far false. We ought to be as fairly chargeable with inconsistency as the book of God. But we are often in study attending rather to the theory and science of theology, than to practical obedience, and the holy efficacy of scriptural truth. Some of the best Puritan writers fell into this fault of a too refined or artificial divinity. Dr. Owen was, as Mr. Cecil observes, too systematic.

Cultivate A SPIRIT OF TENDER LOVE TOWARDS ALL FROM WHOM YOU DIFFER. Anger is soon excited in

a religious controversy, and nothing is more prejudicial to its happy termination. When the Archangel Michael had to contend with Satan, he had a good cause and the worst adversary; yet his pure and holy nature would not sully itself by angry words and railing accusation. Dr. Manton observed, 'When tongue is sharpened against tongue, and pen against pen, what follows? Nothing but mutual animosities and hatred, whereby, if we gain aught of truth, we lose much of love and goodness. . . .Those engage most successfully that use the hardest arguments and the softest words; whereas railings and revilings, as they are without love, so are they without profit.' I admire the words of Augustine to the sceptics of his age. He says, 'Let those rage against you who know not with what labor truth is found, and how hard it is to avoid errors; who know not with what difficulty the eye of the interior man is healed, who know not with what groans and sighs we get to understand the very least of God.' This spirit of love is of vast importance, and even good men have failed in this respect.—Bishop Davenant, speaking of the controversies in Holland, says, 'I doubt not to affirm that those Doctors among the Dutch churches which are deceived, and yet are ready to retain brotherly communion with others, are held more excused from schism before God, than they who maintain the true opinion in these controversies, and in the mean time disdain to hold brotherly communion with other churches desiring the same.'

It is a hard, and, I trust, a generally unmerited censure which Orton brought against faithful clergymen; but even a false charge may teach a true lesson. He says, 'Those who, I hope, are truly serious and concerned to do good, are frequently great bigots to the Church, and very uncharitable in their sentiments, and will secretly undermine the reputation of a dissenting minister if they can, when they find he is not as

narrow and rigid as themselves.' It was the observation of Mede, in a day when he had full opportunity for ascertaining the fact, 'A man that has once drawn blood in controversy, is seldom known ever perfectly to recover his own good temper afterwards.'

How beautiful, on the other hand, is that spirit which returns kindness for unkindness, and instead of railing gives a blessing. Thus did Augustine towards his opponents. Thus did Calvin, in a letter to Bullinger, highly commending Luther, who had abused him. He says, 'I am often accustomed to say that if he should call me a devil, yet I will still honor and acknowledge him as an eminent servant of God.' In later times, both Hooker and Scott have afforded a beautiful specimen of the mode in which controversy should be conducted.

How little have stronger Christians acted on the direction, *We that are strong ought to bear the infirmities of the weak, and not to please ourselves.* Supposing our views to be correct, why should we despise others (Matt. xviii. 10.) as unworthy of our affection and communion, for some weakness in their understanding? How little love there is in this scorn and disdain of those whom we think to be in the wrong! Let us melt in pity and tenderness on their behalf: it will often do far more for union and edification than 'depth of learning, knowledge of antiquity, authority of councils, sharpness of wit, and the name of Church,' and all those things to which we attach the most weight. Hard names serve only to exasperate: harshly judging others leads them harshly to judge us. Christ's rule is, *judge not.* The moralist condemns the doctrinalist for enthusiasm and antinomianism, and is in his turn condemned for subverting the gospel. Churchmen and dissenters rail against each other.* The luke-

* These things are seen in their true light in a dying hour. Lewis Du Moulin had in his life-time published various violent and bitter things against churchmen. But on his death-bed he had the piety

warm man accuses the zealous of pride and making a party, and he, in his turn, is charged with lukewarmness and spiritual death; and love mourns and sighs over all. One word spoken in love would often do more than a thousand words of hard censure, or volumes of controversy.

It may promote this spirit of love ever to remember our own natural blindness, our obligations to divine grace, and our limited knowledge at best. Human judgment on divine things is formed from the divine light imparted to us, and according to evidence that comes before us. We cannot discern the whole, perhaps, of any case. However sound, therefore, our judgment may be before our fellow-creatures, it is at the best very imperfect before God; but however defective it may appear to men, there may be views on the evidence before our minds, in which it may be

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and integrity to sign the following recantation: 'As for my books, in which I mixed many personal reflections, I am now sensible I mixed too much of my own passions and bitterness; and therefore I disclaim all that is personal in them, and am heartily sorry for every thing I have written to the defaming of any person. I humbly beg God, and all those I have so wronged, pardon, for Jesus Christ's sake: and am resolved, if God shall spare my life, never to meddle more with such personal things; and do earnestly exhort all people, as a dying man, that they will study more love and mutual forbearance in their differences, and will avoid all bitter and uncharitable reflections. And as I pray those worthy men of the Church of England to have charity and tenderness for the dissenters from them; so I beg of the dissenters, that they would have a due regard and respect to those of the Church of England; of many of whom I now say, let my soul be with theirs; and that all true Protestants may heartily unite and concur in the defence and preservation of the holy reformed religion, now by the mercy of God settled among us. And that men of all sides may, according to St. Paul's rule, cease to bite and devour one another, lest we be destroyed one of another: and that whereunto we have already attained we may walk by the same rule, hoping that if any man is otherwise minded in some lesser things, God shall either reveal that to him, or mercifully forgive it, through Jesus Christ, into whose hands I commend my spirit, and desire to appear before God in and through Him who gave himself for me, and therefore do now study to learn of Him to be meek and lowly in heart, and to love all the brethren as he loved me.

Oct. 5, 1680. LEWIS DU MOULIN.'

correct. We must not then despise each other's judgment. The main thing requisite to form a judgment according to the mind of God, the only thing of supreme importance, is to have that spiritual mind, which enables us to discern something of the relative proportion and value of all things, and raises us above the natural selfishness of our hearts.

We may learn hence to be very forbearing, and tender to each other's apparent ignorances and infirmities. Something in the conduct of another may to us appear very untrue and unjust, very severe and uncharitable; but, perhaps, the light of heaven may discover to us, that that which had this appearance was in reality, from the situation of that person, and the evidence before him, an embracing of the truth, and an exercise of great forbearance, kindness, justice, and charity. To their unspeakable and most joyful surprise, Christian acquaintances, who were cold and suspicious on earth, may hereafter find that they greatly wronged each other, and learn afresh to admire that grace from which all that is good really comes, and which has pardoned and accepted all.

Let us ever remember the nature of charity; as it *beareth*, or covereth, *all things*, *believeth all things*, *hopeth all things*, *endureth all things*. *Charity never faileth.* This will lead us to put, if possible, a favorable construction on the words of those from whom we differ, and enable us far more effectually to illustrate the real doctrine. Men very often mean the same truth, while they express it differently. Yet never let us practise that spurious charity which is the birth of indifference and infidelity. We must on the one hand *hold fast the form of sound words*, and on the other *speak the truth in love.* Divine Spirit! Thou Spirit of truth and love! enable us to manifest by these graces that we are thine!

Remember that NO TRUTH IS REVEALED IN THE SCRIPTURES FOR SPECULATIVE PURPOSES, and that,

however CHRISTIANS may differ on the speculative point, they AGREE IN DESIRING ONE AND THE SAME PRACTICAL INFLUENCE. Ten thousand things are not revealed, which our curiosity would prompt us to wish had been revealed. Nothing is manifested but what is profitable for us to know for devotional and practical use. The divine sovereignty, the freedom of grace, the operations of the Holy Ghost, the attributes of God, are all most influential in producing those holy tempers and dispositions which Christians profess universally to desire, and without which we are not meet for the heavenly inheritance. It should tend to draw good men nearer to each other, to remember, that however they may form different speculative conclusions, on doctrinal points, from the same passages, if real Christians, they agree in practical conclusions, and they wish for themselves, and for each other, the highest possible degrees, attainable on earth, of faith, hope, and love, of conformity to the divine mind and will, of humility, contrition, self-denial, and devotedness to God. Here there is no dispute among them. The differences of real Christians are more as to the mode of producing these results, than as to the results themselves; and how painful that those differences should often be so maintained as to destroy the very results which they are aiming to produce. *Whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

Be willing to SUSPEND YOUR JUDGMENT ON DOUBTFUL POINTS. Is there nothing to be revealed hereafter? Are there no higher attainments of knowledge after years of experience in the Christian life and of lengthened study? Will not the glory of the heavenly world throw a full blaze of light which we cannot now anticipate? *What I do thou knowest not now, but thou shalt know hereafter.* There is much holy confidence and submission to God and many other Christian feelings to be exercised in such a suspense of judgment.

On great points, on the salvation of Christ, free justification, adoption, and sanctification, let us be very bold and strenuous, and *contend earnestly for the faith;* on more doubtful points, when we have not clear views, and our opinion is asked, let us reply with Augustine—'I had rather know than be ignorant of the questions which you ask me; but because I cannot attain it, I had rather admit a cautious ignorance, than profess a false knowledge.' This seems to have been the habit of his mind.*

Endeavor to derive PRACTICAL IMPROVEMENT FROM CONTROVERSY. Differences of opinion should teach us many practical lessons. When eminent scholars and Christians disagree in important points, how plain the duty not to lean to our own understanding, but to be as babes before our God, ever seeking His guidance! This is a school in which we should learn humility, forbearance, and candor, the weakness of human reason, the inestimable benefit of that body of unquestionable and incontrovertible truth which we have in God's book, and the absolute necessity of having the foundation of our faith only on God's word. Seek to make a practical use of known truth, and that which is unknown will by degrees, as far as it is profitable, be revealed to you.

The different views of Christians have sometimes been perverted to keep men from all religion. Persons have made it an excuse for wholly neglecting their souls. They have gladly availed themselves of such a plausible argument, and God, leaving them to their own wicked wishes, has allowed them, in just judgment, to go on in the way which they desired, till it issued in their everlasting ruin. They blind their minds now with the sophistry, 'Let Christians agree on their religion, and then I will attend to it.' The sophistry will all be dispelled at the day of judgment,

* See Milner's Church History, Vol. ii. p. 468.

and the neglect of plain things, because of differences about more obscure things, will only disclose and evidence the real cause of this neglect—an inward hatred of God and his ways. How many things are perfectly clear and undisputed, among all having any pretence to the name of Christians! Attend to those. There is a glorious God—there is a complete Saviour—there is a Guide, and Sanctifier, and Comforter—there is pardon for sin, meetness for heaven, resurrection from the dead, judgment to come, and immortal bliss for the righteous. You cannot doubt these—they are clear—they are without controversy. Use them daily and improve them, and intermeddle not with things doubtful and mysterious, till you lose all religious principles and all hope.

But if called to maintain and defend scriptural truth, remember, that without the experience of the power of that truth, you are little qualified to be its advocate, and can do little good. Dr. Owen strongly urges the importance of having abiding in our hearts the power of the truth contended for. He justly says—'When not the sense of the words, but of the things is in our hearts; when we have communion with God in the doctrine we contend for, then shall we be garrisoned by the grace of God against all the assaults of men. Without this, all our contending is of no value to ourselves. What am I the better if I can dispute that Christ is God, but have no sense that he is a God in covenant with my soul? What will it avail me to evince, by testimonies and arguments, that he has made satisfaction for sin, if, through my unbelief, the wrath of God abides on me? Will it be any advantage to me in the issue to profess and dispute that God works the conversion of a sinner, by the irresistible grace of his Spirit, if I was never acquainted, experimentally, with that opposition to the law of God, which is in my own soul by nature, and with the efficacy of the exceeding greatness of the power of God, in quicken-

ing, enlightening, and bringing forth the fruits of obedience in me? It is the power of the truth in the heart alone, that will make us cleave to it indeed in an hour of temptation. Let us not then think that we are any thing the better for our conviction of the great doctrines of the gospel, unless we have a continual experience of their necessity and excellency in our standing before God, and our communion with him.'

When shall we rise to those higher regions of Christianity, that purer and better air of Christian faith, and hope, and love, in which some of God's favored servants have lived—like Enoch walking with God; or like Paul saying, *I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved?*

The conflict with a man's own corruptions is one step towards this. When daily struggling with the power of inward sin, and humbled to the dust under the continual rebuffs of Satan, when sensible that there is an inward scene of abominations which man beholds not, but God beholds; who can be severe against his neighbor? Leighton well speaks of 'one useful controversy or dispute, one sort of war, most noble in its nature, and most worthy of a Christian, and this not to be carried on against enemies at a great distance, but such as are bred within our own breasts; against these it is most reasonable to wage an endless war, and them it is our duty to persecute to death.'

A view of the glory of the Saviour is another step towards that holy and heavenly spirit. The Church cannot be united till, like the inhabitants above, we behold *his glory, as of the only-begotten of the Father, full of grace and truth;* and thence, filled with love and admiration, aim at this one object, the advancement of his honor, and the exaltation of His name.

CHAPTER VIII.

THE DANGERS CONNECTED WITH STUDIES.

THERE may be some ready at first to think that there is little need to dwell on this point, and that we should rather urge the indolent to active study, than warn men of the dangers of study. But the address made by the prophet Isaiah to Babylon of old, is still too applicable in our day—*Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and there is none besides me.* And it must be admitted that wicked men, the more learning they have, are the more dangerous to the truth. Their abuse of knowledge has led pious men to undervalue learning, as if it was the cause of this evil, and the acquired knowledge was to blame for the moral depravity; but it may effectually guard against such errors to look at the extensive usefulness of a Hooker, an Usher, a Hall, or a Beveridge, in the Church of England; an Owen, a Charnock, a Howe, and an Edwards, among those of another communion.

Yet are there real dangers encompassing and surrounding every human attainment, and our corruption breaks forth amidst all that which should restrain it. We see immense learning in many Romanists, such as Bellarmine and others, and all their talents and learning perverted to the maintenance of fundamental errors. We see learning without piety extensively injurious; puffing up its possessor with intolerable pride, and leading him to the haughty and disdainful contempt of all who have not similar learned acquirements.

But let us notice more distinctly some of the dangers of study.

The first that may be mentioned is FORMING OUR

RELIGIOUS SENTIMENTS FROM OUR OWN REASONING POWERS, rather than from the divine record. Truths, we are tempted to think, are to be made out by argument, by intellect, by the powers of the mind, and by human literature. Like our first parents, we are seeking divine wisdom independently of God. Let these controlling thoughts reign over and regulate our studies: God only can teach the things of God; He teaches in His word, and under the guidance of His Holy Spirit; every thing must be subject to that word, and every thought brought *into captivity to the obedience of Christ*. Nothing whatever that is human will stand against His word; nor will our own notions in the least help us when we appear before Him, and have to give account how far we have believed and acted according to that word. The love of our own sentiments, because they are our own, seeking to display our skill rather than to exercise holy feelings, and the desire to maintain sentiments which have been once, and perhaps without due premeditation, avowed, have led to much mischief. Beware of your own particular views, and especially of an early declaration of them. There is also another view in which we may regard this danger: when we receive things only as we can comprehend them by reason. We may see to what an awful extent this has been carried among the Neologians on the continent, who, aiming to subject every part of revelation to their own vain conceptions of what is right and wrong, enter into the very regions of infidelity. But there is a serious degree of the same evil among professing Christians. Every thing is with some to be so made out by reason, that no room is left for faith in the promises. They will go as far as their reason will carry them, but they hesitate where something above reason is to be received. Now though God's service is in the highest degree *a reasonable service*, yet the very peculiarity of Christianity is faith in the promise. This made the whole army of be-

lievers (Heb. xi.) so triumphant; this carried the apostles and the Reformers through difficulties insurmountable to reason; and only as we live by faith, and above the scanty reach of this world's wisdom, are we genuine Christians, glorifying God, and advancing the gospel.

2. A similar danger to the one last mentioned is TAKING OUR SENTIMENTS MERELY FROM HUMAN AUTHORS: we say *merely*, for there is a just respect due to human authority. Parents must teach their children the first principles of religion; ministers must teach their people the gospel of Christ; and children and people should hear with meekness and submission the word of truth. But Christian parents and faithful teachers will be anxious in every truth which they teach, to bring before those whom they instruct the only sure foundation of truth, the word of God; and to tell them, "Take it not on my word, but on the word of Him who is my Teacher and my Father, as well as yours;" this will give its just strength to religious truth, and lay a foundation that will support the soul amid all the shakings and storms of this life. Too generally, however, we are leaning, not on Jehovah and His truth, but on man and his opinions; and the turning point in our minds is, not the overwhelming testimony of the sacred word, after a due search of that word, but the weight of human testimony, and so human writings thrust out the divine record. Luther 'expressed his fear even in his day of too great a multiplication of books: that as fathers, councils, and doctors had superseded the apostles, so it should be again; and he modestly said he wished his own books to last only for the age in which they were written, and which they might serve; believing that God would give to succeeding ages their own laborers, as he had always heretofore done.*

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* See Scott's Continuation, Vol. i. p. 242.

It marks a tendency to this danger, when Christians are too much afraid of men of this world's literature, and pay too much court to them, and speak too highly of them, as if men greatly skilled in human learning were, on that account alone, to have great deference shown to them in religion. If nationally God addressed his people, 'I have *raised up thy sons, O Zion, against thy sons, O Greece;*' the day too will come, when spiritually it will be seen, that to be a member of Zion, to receive the lively oracles, to know and love God, is infinitely superior to all the acquirements of classical literature, and all the arts and sciences of the world.

3. IMPROPER MOTIVES FOR STUDY are very common. Some will read to pass away the time; others to be able to talk of a book; others to gain admiration by criticising it; others because they shall be thought ignorant if they have not read it. There are those who will read for the very purpose of finding fault and cavilling. What spiritual profit can be expected from books which are read from these motives! How can improvement be reaped when it was not even thought of, or sought for! The mere acquisition of knowledge, for the pleasure which it gives, or for the superiority which it confers, is not that Christian motive from which we should pursue our studies. The Rev. Mr. Adam forcibly observes, 'Reading is for the most part only a more refined species of sensuality, and answers man's purpose of shuffling off his great work with God and himself, as well as a ball or a masquerade.' Our chief motives should be of a far higher kind: to know that we may do the will of God: to be better fitted for serving him and our fellow creatures here; and better prepared for the everlasting state on which we are so soon to enter.

4. MISDIRECTION IN STUDY is a very serious danger. When first a thirst of knowledge is excited in the mind, it is immensely important to be directed aright. If misdirected, or if following only accidental

circumstances, a person reads that which only leads him astray, it may cost him many a wearisome step back again, and days and years of usefulness may be for ever lost. There have been ministers who have honestly and openly before their people felt themselves constrained to retract what before they had taught as divine truth; and infinitely safer and happier is so painful a result, than when to the end *the blind lead the blind* till both are lost. In general it is not safe to go wholly in the track of any human party; we have all our partialities. But how shall we be preserved from this danger; the ignorant need a guide, and those without knowledge cannot but look to others who at least possess more learning and more information than themselves? The chief guard is the word of God, read with fervent prayer, and practised as far as we know with holy fear. Possessing this fear, while a man only goes as far as he has clear testimonies of Scripture, he will either never materially err, or will in the result be preserved from all fatal misdirection. Remember, *with the well-advised is wisdom.* (Prov. xiii. 10.)

5. THE NEGLECT OF PRACTICAL PIETY is another danger of study. Those who have eagerly entered into studies have felt this. It is the remark of Huetius, in describing his own experience on this point, 'I was entirely carried away by the pleasure which I found in learning, and that endless variety which it affords had so taken up my thoughts, and seized all the avenues of my mind, that I was altogether incapable of any sweet and intimate communication with God. These wanderings and indisposition of mind have ever been my grand failing, and they still break in on my prayers, and quite deprive me of all the benefit that I should reap from them. When I withdrew into religious retirement, in order to recollect my scattered thoughts, and fix them on heavenly things, I experienced a dryness and insensibility of soul, by

which the Holy Spirit seemed to punish this excessive bent to learning, and the indifference which I had for my spiritual advancement.'

From the intense interest which close study calls forth, and from the immense importance of the truths which we are considering, we are apt to get so abstracted in our studies as to neglect our daily duties. Hereafter we shall contemplate, admire, and enjoy; here we are born to toil and labor. But, in fact, no studies teach more effectually, as we have shown, than a faithful practice of religion; intercourse with the poor, visits to the sick and dying, actual conversations with persons in spiritual difficulties, give an experimental knowledge of Theology far beyond books. Never let that time be given to private studies, which positive and plain duties call for. For instance, the duties of his station in life must not be neglected by the Christian; the duties of visiting, instructing, and comforting the sick, the tempted, and the afflicted, must not be omitted, in order to attend to private studies. God gives different gifts. Some men are more especially qualified for learned pursuits, and called to them, and may therefore more entirely devote themselves to them; but might not some who have been thus occupied, who have seemed to vegetate in books, and to bring no result of real profit to the Church, have been far better employed in directly practical and beneficial services to the Church? We must attend to the practical part of religion, if we would avoid the dangers of merely theoretical views in the mind, which may be worse than useless.

We sometimes see the painful case, of one who is fully acquainted with the theory of religion, but ignorant of its power; having bright intellectual light on the subject of religion, but no spiritual perception. Such an one may have very clear views of the truth, and be able to state them distinctly, and to instruct and edify others, but yet be far from that meekness,

humility, love, and heavenly-mindedness which mark the Christian;—he has that carnal mind, which *is death;* but not that spiritual mind, which *is life and peace.* It is very possible to hold *the truth in unrighteousness;* and of all characters this is the most awful, for it takes the very weapons that should overthrow sin, and either locks them up, or blunts their edge, or turns them to the maintenance of that which they should destroy.

Bishop Butler makes a reflection which is most awakening and important to all students and teachers, that, 'Going over the theory of virtue in our thoughts, talking well, and drawing fine pictures of it, this is so far from necessarily or certainly conducing to the habit of it, in him who thus employs himself, that it may harden the mind in a contrary course, and form a habit of insensibility to all moral obligations. For from our very faculty of habits, passive impressions by being repeated grow weaker, and thoughts by often passing through the mind are felt less sensibly.' Let us very seriously and constantly watch against this danger, by personally and practically applying to ourselves the truths which we learn or teach. Watch against your studies tempting you to neglect devotion. Nothing is a more common snare, and none more ruinous than to think that knowledge is a more desirable attainment than piety—speculative truths than devout and holy feelings. You can neither obtain personal advantage from reading, nor be eminently useful among your fellow Christians, whatever literary acquirements you may obtain, without the spirit of devotion, and that impressive and realizing communion with God, which will give spirituality and unction in all your intercourse with others.

6. A CONTEMPT OF OTHERS IF THEY ARE IGNORANT, is another danger of study. If a man cannot with logical exactness define his sentiments, or does not know languages, or has not read certain books, a

learned student will despise him; but, as Bishop Bedell observes, 'Religion is not logic, and he that cannot give a true definition of the soul, is not for that reason without a soul; so he that defines not faith truly, may nevertheless have true faith.' But how little reason is there for contempt, when we remember that besides human industry, divine teaching is absolutely requisite for acquiring saving knowledge; and a man cumbered with the whole load of human learning, may after all be a castaway, and only perish with an aggravated condemnation; while a man with no more knowledge than the publican, or the dying thief, or the converted jailor, may yet be justified and for ever saved. We ought to *honor all men.* Every human being has an immortal soul, which is of more value than all the world. If only a man saves his own soul and thus secures his everlasting welfare, whatever other attainment he fails of, or is disappointed in, he will in the result be found to be infinitely wiser and happier, than the most prosperous and learned worldly man who loses that soul. How instructive the history of the rich man and Lazarus! Remember, *a scorner seeketh wisdom and findeth it not.*

7. Another danger which may be considered under this head, is not obvious at first sight, but is of very extensive and mischievous consequences, namely, that of LEARNING LEADING US TO SPEAK or preach RATHER TO THE CAPACITY OF THE LEARNED, THAN TO THE CAPACITY OF those whom we have chiefly to address, THE MIDDLE AND THE LOWER CLASSES. Nothing is more difficult than for a learned man to speak familiarly, plainly, and perspicuously to the poor, and to bring the great truths of religion, simply and obviously before them. It requires the highest stretch of intellect to do this. The following fact may illustrate these sentiments: Luther and Bucer had both been preaching at a meeting of Protestants, and Luther with remarkable energy and effect. 'After Bucer's sermon he supped

with Luther, who in the course of conversation commended the discourse of his guest, but added that he himself was the better preacher. Bucer receiving this remark with his accustomed mildness, assented. Luther then spoke seriously and said, 'Do not think that I mean to boast foolishly, I well know my own deficiencies, and that I am unable to deliver such an ingenious and learned discourse, as we have this day heard from you; but when I am in the pulpit, I consider who my hearers are, and, because the greater part are an unlearned and simple people, I preach what I think they can understand. But you take a higher flight, but are not understood by our poor people. In this I act like a kind mother who gives her craving infant the breast, thus feeding it with her milk as well as she is able, and thinks this better for its nourishment than if mixed with the sweetest and choicest syrups, and preparations of art.' Luther said on another occasion, 'They are the best preachers for the common people who teach familiarly, in a homely way, popularly, and most simply.'

8. Intellectual pride is perhaps the chief danger of study. A man may so pursue even religious studies as to foster the most evil passions of pride, self-exaltation, ambition, love of power, and the like. He may seek to be a great divine rather than a sincere Christian. Dr. Owen speaks most instructively of this temptation; 'A man begins to be in repute for piety, wisdom, learning, or the like: he is spoken of much to that purpose; his heart is tickled to hear of it, and his pride and ambition affected with it. If this man now with all his strength ply the things from whence his repute, and esteem, and glory among men do spring, with a secret eye to have it increased, he is entering into temptations, which if he take not heed, will quickly render him a slave of lust. So it was with Jehu; he perceived that his repute for zeal began to grow abroad and he got honor by it; Jonadab

comes in his way, a good and holy man; now, thinks Jehu, I have an opportunity to grow in the honor of my zeal; so he calls Jonadab to him and to work he goes most seriously: the things he did were good in themselves, but he was entered into temptation, and served his lust in all he did. So it is with many scholars; they find themselves esteemed and favored for their learning, this takes hold of the pride and ambition of their hearts; hence they set themselves to study with all diligence, day and night, a thing good in itself, but they do it that they may satisfy the thoughts and words of men wherein they delight; and so in all they do, they make provision for the flesh to fulfil the lusts thereof. It is true, God oftentimes brings light out of this darkness, and turns things to a better issue. After, it may be, a man has studied sundry years with an eye upon his lusts; his ambition, pride, and vain glory; rising early and going to bed late, to give them satisfaction, God comes in with his grace, turns the soul to himself, robs those Egyptian lusts, and so consecrates that to the use of the Tabernacle which was provided for idols.'

The first suggestion of Satan was to excite unbelief, and the next was to foster pride. The first lesson in the school of Christ is to trust only in the Lord, and to renounce all our wisdom. *Trust in the Lord with all thine heart, and lean not to thine own understanding. Be not wise in thine own eyes.* The wish to set ourselves above all others, is a manifest evidence of our fallen nature.

This intellectual pride infinitely overvalues languages, literature, and human science, underrates our natural darkness, and slights Christ and his Spirit. Philip Henry (himself no contemptible scholar) remarks on Isaiah, l. 4, *The Lord hath given me the tongue of the learned, &c.* 'The true learning of a gospel minister consists not in being able to talk Latin fluently, and to dispute in philosophy, but in being able

to speak a word in season to weary souls. He that knows how to do that well is a learned minister.'

How great is the danger of literary pride! It puts God at a distance from us. He *knoweth the proud afar off.* (Psalm cxxxviii. 6.) He dwells in the lowly bosom. There are some valuable remarks on this subject in a sermon by Bishop Blomfield, a prelate, from his own superior acquirements, well qualified to give such a testimony. After ably showing that the cultivation of the understanding gratifies the pride of man, from the contemplation of its own strength, discernments, and achievements, and its exultation in discovering the mistakes and failures of others, he observes, 'The pride of human reason thus fostered and flattered, comes at length to rely exclusively on its own energies and resources, doubts and disbelieves every thing which it cannot perfectly comprehend, erects its own standard of moral and religious truth, and suspends from its own shifting and uncertain centre, its balance of right and wrong. To such a case how awfully applicable are the words of St. Paul, *Knowledge puffeth up, but charity edifieth: and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.*' (1 Cor. viii. 1, 2.)

9. Misusing and abusing texts of Scripture is also to be guarded against. There is need of this caution. How often is that text abused, *Charity shall cover the multitude of sins*—(1 Pet. iv. 8.) by applying the term sins to our own sins, and not those of our fellow creatures. (See Prov. x. 12.) Thus the text in Micah, *What does the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God,* (with similar texts, such as Eccles. xii. 13, &c.) has been applied to the notion that we can be saved by our own obedience, instead of the true use, to show us our duty, and humble us in the sense of our disobedience. Very many instances of this kind might be given. It is a very dangerous thing thus to pervert

God's word. Men seldom fall into the sin of literally taking away from or adding sentences to God's word, but they often commit this sin, in spirit, by taking away from or adding to the sense of Scripture, and putting their own perverted construction, so as in reality totally to change the word of God. But how awful are the solemn and closing declarations of Scripture, *If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.* An author may well tremble at his own responsibility under such a declaration.

10. READING BOOKS WHICH WE ARE WELL SATISFIED ARE ERRONEOUS, out of mere curiosity, is no uncommon danger. To read what is to our own conscience a manifestly erroneous book, unless there be a clear call of duty to do so, such as the necessity we may be under of answering it, for the conviction of those with whom we are connected, who have been misled by it, is the very way to unsettle our own minds and perplex our paths. It is dangerous to try the strength of the constitution by tampering with poison, and it is yet more dangerous to tamper with error which is spiritual poison. It may be necessary for a clergyman to have books of this kind, for the sake of reference; but there are many books which he may have in his library which it would be very prejudicial for him to be often reading, as it would either generate a controversial spirit, or deteriorate and lower his own tone of religion.

11. There is a danger of OVERVALUING, OR UNDULY PRESSING WHAT IS IN ITSELF GOOD. Let not the student fall into that which in medicine would be called *quackery:* or give any one particular truth that prominence, and make it of that distinguished impor-

tance, as if it alone would heal all our spiritual maladies. It is true that all truth is intimately associated, and if you hold one distinctly, others are implied : it is true that eminent men have been raised up to revive particular truths, and have been honored in doing so; but from an overweening conceit of our own wisdom, not regarding that infinite wisdom, which, seeing every exigency of the soul, has in the Scripture met that exigency with appropriate truth, we may here fall into serious mistake, to the great injury of ourselves and others. This evil is the more serious when our own notions are regarded as this eminent truth. We may think our own views to be so essential to religion, that if men hold these things they are religious, and if they hold them not they are not religious. The remedy of this danger is, first, the scriptural *proportion of faith;* let us give things a prominence as the Scriptures do, and omit nothing which the Scriptures reveal as truth : and then, constant prayer for divine help, to keep us from leaning to our own understanding.

12. In addition to general dangers, common to all, each individual has in his PECULIAR CIRCUMSTANCES SPECIAL TEMPTATIONS. Each age, and each situation of life has these : those of youth are rashness, credulity, presumption, unmeasured statements, &c.— those of age are excessive caution, hesitation, delay, suspicion, and complaining. The rich and great are in danger of haughtiness and dogmatism; and the poor of cringing or speaking evil. Men of brilliant talents, and of lively imagination, men of profound and close thinking, and men of tender and affectionate feelings, have each the respective dangers of their peculiar excellencies : these things may become temptations and affect our reception of the truth, and we should watch and pray against them. Divine grace can give our natural tendencies a happy direction and make us in every station *like a tree that bringeth forth his fruit in his season.*

13. If there be these dangers in *religious* study, there are not fewer DANGERS to the soul in SCIENTIFIC STUDIES. These are in their place important, but if pursued without religious views and feelings, they may lead to serious mischief. Paul was peculiarly neglected and denied at Athens. While in the dark ages we have seen the low state to which religion was reduced without learning, we have also seen, in the last century, on a prodigious scale, the miseries produced by unsanctified science through the continent. Immense talents, without religious control or restraint, became a vast engine for desolating the world; the worst human passions were let loose by men of fine genius, and wit, and science, and in their wild licentiousness every kind of iniquity abounded.

Religion re-acts with a great blessing on science; but how little can science do for man's highest happiness without religion! While it is a great satisfaction to be able to state that the men who have made the greatest advances in science have been steady friends to religion; it cannot be denied that men of science have sometimes been found among the leaders of infidelity. They cannot bear the humbling truths of religion, and are filled with indignation at its holy and strict requirements, and, *vainly puffed up by* their *fleshly mind*, they neither enter themselves, nor willingly allow others to enter the kingdom of heaven.

Some sentiments on this subject, in the sermon already quoted, are truly scriptural, and forcibly impressed;—'In all ages of the world it has been the way of mankind to bestow far greater pains upon the cultivation of the faculties, the strengthening of the reasoning powers, and the refining of taste, than upon the less pleasing and more arduous task of correcting vicious propensities and habits, purifying the conscience, and fixing in the mind principles of piety and charity.—The cultivation of the understanding gratifies the pride of man, while the discipline of the passions

implies its mortification.' After showing very forcibly the dangers which may follow, from the mere cultivation of the intellect, it is added, 'Whatever has a manifest tendency to exalt the dignity of the human understanding, to the disparagement of practical religious knowledge, or to make the one entirely independent of the other, we deprecate and withstand, as inconsistent with that true philosophy, and we may add that genuine philanthropy, whose chief aim and lesson is to cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and that the soul may be fit to partake, in his means of grace, and his promises of glory. We are persuaded by experience, as well as certified by the word of God, that, as with the truly religious man every fresh accession of knowledge, of what kind soever, teaches a lesson of humility, and adds to the materials of piety and thankfulness; so with the unbeliever and the profane,—each step which is taken in the paths of science is one step further from God, inasmuch as it ministers to pride and self-sufficiency, and exalts understanding above conscience and the testimony of the Spirit.'

Medical and Legal Students, in pursuing their professional studies, are exposed to many temptations, which may materially affect and injure their higher pursuits of religious knowledge. Each profession has had, and still has, eminent and well instructed Christians; but in the course of the lectures which medical men attend, not to speak of materialism, is there not a leaving of God out of His own world, and an introducing of another deity, under the terms nature, and course of nature? It is to be feared that the Christian student will find many of his fellow-students, in both professions, to be professed infidels, and many without any religion! Seductions will be presented on every side, either to give up his religion, or wholly to neglect it. Be aware of such dangers. Be

cautious in the choice of your companions; do not willingly and unnecessarily join yourself to the wicked. Be not easily drawn into argument with those who only want to display their own infidelity. It is our duty to give a solid answer to a real inquirer, for the truth's sake; it is not our duty to attempt to meet every cavil of the captious. Simply confess your Saviour by your testimony and conduct, and your character will in the result be the best evidence of your principles.

It is well to be acquainted with these dangers, that we may watch against them. Humility and the fear of the Lord, a praying spirit and a single eye, will keep a man in the right path. The Lord will watch over those who confide in Him, and His Spirit will guide them unto all truth.

I cannot close this chapter better than in the devout words of Ambrose Serle, from his Horæ Solitaræ, a work full of fine devotional feeling: 'O thou believer! pray to be emptied more and more of thyself, of thy carnal will, and of all unsanctified knowledge, that thou mayest be filled with Jesus, and with that wisdom which leadeth to the contemplation of God, and to the everlasting enjoyment of him. Neither much nor little human knowledge will hurt thee, if it be thus subordinate in thy soul to that which is divine. Learning is a useful servant, but must never be the master. Let it follow thee to Christ, and not lead thee from him. If thou art rightly taught, thou wilt see the shallowness of all human erudition, and how little that deserves the name of science which mortals are proud to know. Thou wilt learn the most difficult and abstruse subject in the world, which no man ever could learn without divine instruction; even thine own IGNORANCE—a branch of knowledge which men abhor to be acquainted with, but which, after all, is the summit of their attainments upon earth. . . . . Be watchful over every earthly furniture of the mind; because in this corrupt state it will naturally bear a close attachment to envy

and pride. When thou art sweetly taught of God, thou wilt see aright in what rank thou art to place all human attainments. . . . One lesson from Christ will make thy heart burn far more than all the pompous knowledge, or rather splendid ignorance of the schools; he will instruct thee, not only by lessons of wisdom, but also by lessons of love. He has promised to be with his people always, and to the end of the world; and therefore he will ever be with thee, guiding thee by his counsel till he hath brought thee to glory.'

CHAPTER IX.

PRACTICAL RULES FOR STUDY.

In all our conduct it is important to keep a vigilant eye upon that which God mainly regards, the heart, or the motives which influence our minds. This is especially important in study. Time may be wasted or lost in reading, nay in reading valuable works, if the motives which influence us be carnal, if the end be unworthy.

We are apt to aim at wrong ends. The general principle, *Seek first the kingdom of God and his righteousness*, should regulate also our studies. No Christian can have studied much without experiencing the temptations which are connected with it, to deviate from this principle. Could we more simply aim at the right end in acquiring knowledge, how often would it rectify, and improve, and elevate our studies! We might not gain so much the increase of that knowledge which increases sorrow (Eccles. i. 18.); we might not

have a name among men, but we should gain that better wisdom which comes from above.

A few practical rules, some of which have indeed in substance been expressed in the preceding parts of this work, may direct the reader's mind to those points, which call for most attention, and may most materially assist him in his progress.

1. Ever REMEMBER the vast IMPORTANCE OF A RIGHT STATE OF MIND, in order to profitable study. Look at the case of the Corinthians. The Apostle would not teach them the more difficult doctrines of religion, because their minds were worldly and carnal. He fed them with milk and not with meat, because they could not bear the meat. A carnal mind, in real converts, will thus prevent them from receiving the whole truth. The grand impediments to the acquisition of truth are those which relate to the state of the mind, such as the pride of learning, the desire of victory, the love of ease and preferment in this world, ranging ourselves under human authority and popular opinion, joining one side, and the like. And the great help to its acquisition is a pure and holy, a teachable, meek, and humble mind, a mind open to the Scriptures, and ready to bow wholly to the whole will of God. Thus has God made the extensive range of divine truth, in all its parts, the test and the reward of a simple and upright mind. Such a mind readily embraces it, while on the other hand a proud and worldly mind pollutes or rejects it. The ambitious desire an occasion of finding fault with views which they dislike, and God, who designs to discriminate men's character by His own truth, lets them have occasion of stumbling in abundance, and they stumble, perhaps forever. But those very offences on which they stumble, lead the upright to a more close waiting on God, till they attain the truth. As the best food is unpleasant to a disordered stomach, and hurts the health, and the brightest light is painful to weak and diseased eyes,

and injures the sight, so if our minds be carnal and impure, the purest truths will only irritate and offend our bad passions. *Blessed are the pure in heart, for they shall see God.* Let a man have real sanctification, which, Archbishop Usher says, 'is nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love as a whole burnt offering to Christ,' and he has the best preparation for profitable study. We would then recommend the student often to examine his motives for studying, and the state of his mind.*

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* *Questions for Self-Examination, chiefly extracted from an old Writer.*

What is my great design in giving myself to study, and what is my daily view and purpose in pursuing it?

Have I entirely given up myself to our Lord Jesus Christ, to serve him unreservedly and supremely?

Do I every day seek direction and blessing from God in all my studies?

In laboring after knowledge in human sciences, do I always make the service of Christ my supreme design?

Do I pursue my studies daily as one that must give account of my time and of all my advantages?

How many hours have I this day spent in study, or for the pursuit of knowledge, allowing for the great maxim, that to pray well is to study well?

Do I pursue practical divinity as well as the knowledge of doctrines and controversies?

Am I solicitous that my soul may grow in grace by every increasing degree of Christian knowledge?

Do I choose my company by their seriousness, as well as by their ingenuity and learning?

Do I take constant care to avoid all company which may be dangerous to my morals or to my studies?

Have I been in any company where I have received good myself, or done good to others?

Have I indulged myself in any thing so as to put my mind out of frame for evening worship?

Have I suffered any thing to carry away my heart from God, so as to make me neglect devotion, or perform it in a slight or careless manner?

Do I watch against all evil appetites and passions, and endeavor to subdue them early, that I may learn by my own experience, and teach others by my own example?

Am I ever seeking the spiritual good of all around me?

2. Especially seek real humility. Cultivate a humble spirit in all your studies. 'Humility,' one of the Fathers observes, 'is like the violet which grows low on the ground, hangs the head downward, hides itself with its own leaves, and were it not that its fragrance betrays it to the observation of others, would choose to live and die in its own pleasing obscurity.' The highest archangel is the most prostrate before the throne of God, and the nearest approaches to him are marked, as we see in Abraham, Job, Isaiah, and Paul, by the deepest humility. Do not affect to have universal knowledge: it is out of the question for any human being. The range of knowledge is so vast we can but know in part. Do not attempt to fathom things that are inscrutable to mortal eyes: some seem to consider themselves obliged to know and determine all that comes before them; an ingenuous confession of ignorance, where we are ignorant, is true wisdom as well as honesty. The same spirit will lead you not to boast of or display your acquirements, for self-exaltation and vain glory, and to have the mere reputation of learning. All kinds of studies duly improved will promote humility, so that the most wise and learned may be, like the divine Saviour, most truly meek and lowly of heart. The experience of the Christian exceedingly promotes this: once he might think himself wise, and strong, and good, but his innumerable mistakes, and errors, and corruptions, have laid him, when more advanced, in the very dust before God. Humility has been a distinguishing feature in the character of all those who were at the same time eminently pious and learned. Nay, the greatest men in science have ever been the humblest. Sir Isaac Newton, when some one expressed their admiration of his discoveries, replied, 'Alas! I am only like a child picking up pebbles on the shore of the great ocean of truth.'

3. Draw your religious principles simply

FROM THE WORD OF GOD. In reading many books, there is great danger of being corrupted from the simplicity of pure religion. Heresies have generally sprung from men of superior talents and unsanctified learning, who would not be in subjection to the plain declarations of Scripture. The apostle gives a rule, *Beware lest any man spoil you through philosophy.* Let all your sentiments on religious subjects be taken from, and be subject to the Bible, and taken, not from a few partially extracted passages, but from an enlarged view of the whole, and a comparison of the different parts of truth one with another. No religious truth is essential, but what is plainly asserted, or may be easily deduced from the Holy Scriptures. All things, then, that human writers assert, must be proved by this test, and received and rejected as they are conformable or not to the only infallible standard. Bishop Pilkington, in his Exposition on Haggai, published in 1560, says, 'Let the world take heed, for *if the blind lead the blind, both shall fall into the pit.* This miserable common excuse, which is so often in their mouths, shall not excuse them when they say, Thus we are taught—our ghostly fathers say so—and our fathers before us have so believed: Christ says, *ye shall both fall into the pit.* Believe no doctrine that teaches to go to heaven other than by Christ freely; or which is not written and contained in the Bible; for that only is the perfect word of God, and which only teaches true salvation.' The old maxim is very true and important, 'A good textuary is a good theologian.' The ancients possessed not the compass to guide them in their voyages, and could not tell where they were unless they saw the stars: blessed be God, we have not only the mariners' compass within the ship, to guide our course across the deep, but the more important compass of the word of God within the church, to guide us in our voyage to heaven. We must keep a constant eye on this compass, if we would sail in a

straight course. The reformers (in Edward the Sixth's Primer) taught the whole nation to pray, 'Let me neither follow my own will, nor the fancies of other men, neither let me be beguiled with the masque of old customs, long usages, fathers' decrees, ancient laws, nor any thing that fighteth with thy holy ordinances, and blessed commandment, but faithfully believe, and steadfastly confess that to be true godliness which is learned in thy Holy Bible, and according unto that to order my life unto the praise of thy holy name.'

4. GAIN THE HABIT OF EARLY RISING. It is of importance in order to profitable study. Habit will make any reasonable plan easy; and the hours of morning are generally less liable to be disturbed, and therefore more quiet. Early hours, too, are more favorable to health. Early rising will make a vast difference in favor of your acquiring knowledge, and communicating the results of your acquirements to others. Men who have been eminently useful to their fellow-creatures, have generally been early risers. To those in youth and health, we would say, Rise at five o'clock, and never study after ten at night; the knowledge which is gained after that hour will never compensate for the loss of health, which it so often occasions. Let it however be added, that no studies should infringe on the hours of devotion; nor yet on those of necessary exercise.

5. BE DILIGENT IN STUDIES. Nothing valuable is attained by the lazy and indolent student, who reads merely for amusement, to pass away time, and without any close application. Solomon says, *I gave my heart to know wisdom.* On which Dr. Barrow remarks, 'He who made it his choice before all things; who so earnestly and happily did pray for it; upon whom it is so expressly said that God in a special manner and plentiful measure did bestow it; who avers God to be the sole Donor of it (for *the Lord*, says he, *giveth*

wisdom, out of his mouth cometh knowledge and understanding,) yet even did he first give his heart to it; he did not only gape for it to receive it by mere infusion; but he worked and studied hard for it: he was indeed a great student, an inquisitive searcher into nature, a curious observer of the world, a profound considerer and comparer of things, and by that industrious course, promoted by the Divine blessing, he arrived at that great stock of so renowned a wisdom.' This diligence will lead you to improve opportunities. Bishop Stillingfleet pursued his studies with great advantage in his walks, with a memorandum book, and his great work, the Origines Sacræ is said to have been thus first composed in the fields. Some who have been called to journey much, have been able to read much in journies. It is not so much superior talent and genius, as diligent, and persevering, and constant industry, that makes men advanced students. None, whatever talent they may have had, who have been slothful and indolent, have been extensively useful, and none, with industry rightly applied have failed of attaining, both honor and usefulness. 'Nepotian,' Jerome said, 'by daily reading and meditation, had made his soul a library of Christ; and Blesilla, though she was so far overpowered with weakness and sickness, that her foot would scarce bear her body, yet she was seldom found without a Bible in her hand.'

6. Study regularly and perseveringly. Some have more the command of time than others; but in general we may say, avoid mere desultory reading, and have a regular plan of study. Keep a list of such books as you mean to read, and, excepting in books of reference, go through one, before you begin another. Some have found it useful to divide their studies, and give portions of time in the week to each. At any rate, plan, and pursue a comprehensive course of study. Have a book for every spare hour. Lose not the odd moments, but let there be a book, ready to

fill them up. Do not in general skim through books. What is thus lightly read, is of little profit. Good books will be much more useful, if patiently read, and well weighed, and considered. But still, different kinds of books require to be read in different ways: Lord Bacon justly remarks, 'Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be only read in parts, others to be read, but not cursorily, and some few to be read wholly, and with diligence and attention.' It has been found useful to mark with a pencil, those passages that most impress your mind, that you may read them again, or refer to them more easily. The habit of study should never be lost. The Rev. Mr. Scott, to the last year of his life, spent many hours every day in his study. If we live only on old stores, we shall never enlarge our knowledge. It is allowed, that it is not easy diligently to pursue a course of persevering study: our families and our daily duties must not be neglected. It requires fixed plans, vigorously followed up. Our natural indolence and the love of society, must be broken through. Cecil says, 'Every man, whatever be his natural disposition, who would urge his powers to the highest end, must be a man of solitary studies.'

7. Reflect on what you read. Meditation and reflection are the better half of study. It is the more difficult, but the more profitable. We like the luxury of letting new thoughts enter our minds, without the trouble of weighing their truth and value. Like the Athenians, we are desiring new things rather than truth. But the way to make thoughts our own, and to attain solid knowledge, and new and original ideas, is to revolve what we read much in our own minds; to compare it with similar things; and thus both ascertain its real value, and profitably apply it to use.—'It is not so important,' says Mrs. More, 'to know every thing, as to know the exact value of every thing, to

appreciate what we learn, and to arrange what we know.' Miss Bowdler, with great justice observes, 'The best book or the most instructive conversation will afford little pleasure or advantage, by being merely remembered, in comparison with what it might afford, by exciting new reflections in the mind, which lead to a new train of thought, and make the riches of others become in some sort its own.'

Students who are always reading without intermission, and seldom weighing or deliberating, make but little progress in true wisdom. Study and reading, as Locke has observed, are distinct things. A man of great reading is not therefore a man of great knowledge. But patient reflection, and unbroken attention have been the great secrets of acquiring the profound knowledge which distinguished such men as Bacon and Newton. Luther thus expresses his views of the best way to make a Christian divine. 'Three things make a Divine; meditation, prayer, and temptation: and three things must be done by the minister of the word—search the Bible, pray seriously, and always remain a learner.'

A due reflection on valuable books will be assisted by reperusing them. There are some books that may be read again and again with great advantage: such works as Doddridge's Rise and Progress, Milner's Church History, Scott's Essays, &c. may, especially after certain intervals, be read over again with more profit the second time than the first. Mr. Cecil remarks, 'I have long adopted an expedient which I have found of singular service. I have a shelf in my study for tried authors, and one in my mind for tried principles and characters. When an author has stood a thorough examination, and will bear to be taken as a guide, I put him on the shelf.' The reperusal of such tried authors once a year, or once in two or three years, will be found highly profitable.

8. CONVERSE WITH OTHERS ON THE SUBJECTS

WHICH YOU STUDY. Even if you only tell them what you have learnt, the very communication will confirm and enlarge your own ideas; but it is surprising how much the intercourse of congenial minds, and the interchange of sentiments enlarges and expands our knowledge. Peter Martyr said of Bucer, that 'he never left his table without being more learned.' Another says, mere reading makes a pedant, conversation unfolds, enlarges, and applies the use of books.' There are few things more eminently advantageous than free intercourse with aged and intelligent Christians, or with pious fellow-students. How frequently is time miserably lost when friends assemble together merely to pass it away in such casual conversation as may happen to arise, or any thing that may divert or amuse, without reference to knowledge or edification! (Matt. xii. 36.) How invaluable would this time be if rightly improved in the wise discussion of edifying truths with the spirit of Christian love, and with the desire of glorifying the Saviour. The student should have practical and profitable questions to ask experienced Christians, and all should be ready and glad to give information to others, a gift which will be returned with profit, for we acquire by communicating. But while we obtain benefit from conversation with intelligent Christians, too great attention even to a religious acquaintance, wastes precious time, fills the mind with self conceit, and draws it off from deep study.

9. STUDY TRUTH IN ITS USE, rather than in its logical abstract statement. Here the pious and humble mind has its pre-eminent advantage over that of the mere reasoner. Believing the truth simply as it lies in the Scripture, the lowly and practical Christian views it in its daily application; a promise fills him with hope, a threatening excites him to caution, and a direction leads him to holy practice; while the mere scholar is spending all his time in looking at its possible meaning, its imaginary bearings, and the defence

of his own sentiments. Remember that practice is a most important help to scriptural knowledge. Personal religion, and a deep experience of the power of the gospel, and real devotion, will lead to solid conclusions, while a neglect of these will leave you open to all sorts of error. 'Studious pursuits,' it has been observed, 'from the great hold which they take of the mind, as well as from the importance which we properly attach to them, may produce a habit of thinking when we are called upon to act.' Obedience and submission to the Divine Will, even though they may interfere with our studies, promote, as we have shown, that state of mind which is most favorable to the acquisition of saving knowledge. Hence many, who are very unlearned as it regards human literature, are deeply acquainted with the divine word.* But if both learning and a holy life cannot be obtained, we can have no doubt which to choose, seeing holiness is essential to our everlasting felicity. Thomas a Kempis presses the same sentiments. 'Because men are more solicitous to learn much than to live well, they fall into error, and receive little benefit from their studies. In the approaching day of universal judg-

* It has been well remarked, 'Were a man able to write in seven languages; could he converse daily with the sweets of all the liberal sciences, that polite men ordinarily pretend unto; did he entertain himself with all the ancient and modern histories; and could he feast continually on the curiosities which all sorts of learning may bring unto him; none of all this will afford the ravishing satisfaction, much less would any grosser delights of the senses do it, which he might find in relieving the distresses of a poor, mean, miserable neighbor, and which he might much more find in doing any extensive service for the kingdom of our great Saviour in the world, or any thing to redress the miseries under which mankind is generally languishing.' See Cotton Mather's Student and Pastor. It was a weighty saying of Archbishop Williams, 'I have passed through many places of honor and trust, both in church and state, more than any of my order in England for seventy years before. But were I assured that by my preaching I had but converted one soul to God, I should herein take more comfort than in all the honors and offices that have ever been bestowed upon me.' See Fuller's Church History.

ment it will not be inquired what we have read, but what we have done; not how eloquently we have spoken, but how holily we have lived. He is truly learned who has learned to abandon his own will, and do the will of God.'

The Scripture statement is, *If ye know these things, happy are ye if ye do them.* This is especially important to ministers. The caution with which Henry Martyn charged himself, should not be forgotten. 'May I be taught to remember, that all other studies are merely subservient to the great work of ministering holy things to immortal souls. May the most holy works of the ministry, and those which require most devotedness of soul, be the most dear to my heart.' The practice of ministerial duties will materially call forth and aid the powers of a minister. For instance, in explaining the Scriptures to his family, or among his cottagers in their dwellings, he will often find his own heart deeply affected and impressed with the enlarged and fresh views of divine truth, which God will give him, while he is doing his work.

10. WATCH AGAINST THE DANGERS OF STUDY. Some of the principal have already been pointed out. A student is tempted, on the one hand, to an indolent listless way of study, or to study by fits and starts, without regularity or perseverance. Or, he is seduced on the other, to neglect prior and plain duties, by an excessive love to his studies, or perhaps to pursue them to the injury of his health. There is a danger of letting lighter studies divert our minds from severer studies. The mind should be disciplined and inured to that reading which makes a strong demand on its patient attention.

A man may get a passion for a complete library; a thing unattainable; for the largest libraries in the world are still destitute of rare and valuable books. One of the greatest dangers of a large library, is its tendency to induce a neglect of the Holy Scriptures, in their

unaccompanied and daily study. Besides, the mass of mankind have not much time for study; a few books, well selected and well digested, make the wise man. Men who read most, are not therefore the wisest. Men who read the best books, and make them their own by meditation and experience, are truly wise. Is there not too much indiscriminate reading, and too little meditation and experience? Shun, as a plague, all works tending to excite sensual thoughts, or to defile the mind: they leave a polluting stain within, that will not easily be got rid of; they weaken the power of resistance against temptation; they often lead to total and final ruin. It is an honor to a Christian, not to be in any way acquainted with such writings as common report, or the first glance, will discover to be pernicious. Let not the corruptions of heathen classics give you their turn of mind, their sensuality, pride, and vain glory. By nothing, except it be by sense, does Satan reign more than by pride of intellect. The Christian must cleanse himself from both. (2 Cor. vii. 1.)

These dangers are obvious; but there are others equally to be guarded against. Remember, that no mere knowledge will save your soul. You may know all mysteries; but, if you want charity, you will perish, notwithstanding such knowledge. Beware also of a mere scientific, controversial, or philosophical study of religion. It is an important criterion given to us by the excellent Bernard, 'In reading books, let us not look so much for science as the feeling of truth in the heart.' Dr. Buchanan, complaining of himself at College, as attending too much to science, says, 'I drink of the Cam and sip of Zion, whereas I ought to sip of the Cam and drink deep of Zion.' Many may make the complaint with more justice than he did. Beware again of despising others. We see this in that tone of cutting irony and sarcasm, joke and levity, which is the temptation of peculiar and often powerful minds, who

feel their superiority over others, and thus display it, wounding them without mercy. God will not honor such methods. We must speak the truth in meekness and love.

Mere study without God's blessing, sought in prayer and expected in faith, tends to foster evil passions, instead of suggesting valuable and holy thoughts, and nourishing holy desires.

11. IMPROVE THOSE GENERAL AND OTHER MEANS WHICH GOD PRESENTS, besides that of mere books, and which are very helpful to the attainment of divine truth. Herbert, in a chapter, entitled the Parson's Library, tells us, that 'his library is a holy life.' An insight into our own heart, and an actual practice of all holy duties, are essential to our right knowledge of divine truths, and the effective preaching of them to others. John Smith, in his Select Sermons says, 'To seek our divinity merely in books and writings, is to seek the living among the dead. We do but in vain seek God many times in these where his truth too often is not so much enshrined as entombed.' Mr. Newton, in his Letters, speaking of a plan for a compendious library, recommends four comprehensive volumes, the Bible, the book of Creation, the book of Providence, and the book of the Heart. His remarks on these subjects, are well worth reading. In fact, their own family and connexions, their neighborhood, and the state of the Church, and of the world, when duly regarded according to the light which the Scriptures throw upon them, furnish private Christians with a striking Commentary on that holy book, and Christian ministers with the best ground-work for their public instruction. It was said of Dr. Watts, 'Whatever he took in hand, was by his incessant solicitude for souls converted into theology.'

The works of God also will furnish us with innumerable illustrations of the word of God; the vegetable, the animal, and the mineral kingdoms, may supply us

with a profitable, as well as an interesting help to religious study. Bernard says, 'There is sometimes more to be found in woods than there is in books. Trees and stones will teach thee that which is not to be learned from other masters.' *The heavens*, too, *declare the glory of God*, and all creation speaks his praise. But let us beware of resting in the mere study of outward things. Lord Bacon quotes a striking sentiment from a platonist as to the danger arising from our senses—'The sense of man carries a resemblance with the sun, which, as we see, opens and reveals all the terrestrial globe: but then it again obscures and conceals the stars and celestial globe, so does the sense discover natural things, but it shuts up divine.'

The sorrows and afflictions of life are another school in which much is learned. 'Where there is much of the cross, there is much light; where there is little of the cross, there is much darkness and much folly.' Afflictions make an experienced divine. Rollock, one of the Scotch Reformers, testified, 'I am not ashamed to profess that I never reached to so high a pitch in the knowledge of God as I have attained in this sickness.' Rivet, a French Protestant, on his dying bed asserted, 'In the space of ten days since I kept my bed, I have learned more and made greater progress in divinity than in the whole course of my life before.' Sickness brings us near death and eternity, dispels the glare of the world, and thus prepares us to receive in their just importance those revealed truths which we before but dimly discerned, or carelessly and with indifference regarded.

But especially, let us study the Saviour. The best result of scriptural knowledge is to know Christ. It is most beneficial to ourselves, and most useful to others. Every part of our studies should have some connexion with Him. He is THE TRUTH, the sum and substance of all truth. If we know Christ, in the experience of His grace, and by the light of His word,

and the teaching of His spirit, we have the key of the mysteries of God's word.

How important to bear in mind that the true way to spiritual light is to follow Christ; (John viii. 12.) and that no learning, research, diligence, or acuteness, can avail, where this is neglected.

What a blessed world would this be, if in all Christians Christ was formed the hope of glory—if we could discern the image of Christ in all and every one around us! Franck says, 'O blessed contemplation! Would to God we might thus, with a sedate mind, behold Christ in all others, and that we ourselves may be found a clear and lucid mirror of Him.'

12. Lastly, EVER REMEMBER THAT GOD IS THE FATHER OF LIGHTS and the fountain of wisdom. When we lose sight of Him, it is not surprising that we wander into darkness and error. We should begin our reading, lifting up our hearts to Him for His blessing, and praying that He will both keep us from all error, and guide into all truth. *Bene precasse est bene studuisse.* To have prayed well, is to have studied well. The importance of pursuing all our studies in the spirit of prayer is very great. We may otherwise be led into errors, puffed up with conceit, fancy that knowledge is all, despise our brethren, and fall into ten thousand evils. It is incredible what mischief has been done by unsanctified learning. The only remedy for this is much prayer for the enlightening, purifying, and humbling work of the Spirit in our hearts. Bishop Sanderson well remarks, (in a Sermon on 1 Cor. xii. 1,) 'It was Simon Magus' error to think that the gifts of God might be purchased with money; and it has a spice of his sin, and so may go for a kind of simony, to think that spiritual gifts may be purchased with labor. You may rise up early and go to bed late, and study hard, and read much, and devour the marrow of the best authors; and when you have done all, unless God give a blessing to your endeavors, be

as lean and meagre, in regard of true and useful learning, as Pharaoh's lean kine were, after they had eaten the fat ones. It is God that both ministereth seed to the sower, and multiplieth the seed sown; the principal and the increase are both his. If then we expect any gift or the increase of any gift from Him; neither of which we can have without him, let us not be behind either, with our best endeavours to use the means he has appointed, or with our faithful prayers to crave His blessing on those means.' He says also, 'Prayer without study is presumption, and study without prayer atheism.'

Luther declares, that 'he profited more in the knowledge of the Scriptures in a short time by private prayer, than by a long course of application without it.' Remember, then, the unspeakable importance of fervent and daily prayer for the divine blessing on all your studies. Have a firm conviction that God alone can make you a wise and understanding Christian, or an *able minister of the New Covenant.* We are not sufficient, with all our studies, plans, and efforts, of ourselves to attain true wisdom, or to make ourselves efficient instruments of His glory. Let us cherish a deep sense therefore of our own incapacity, and daily look to Him alone for divine teaching. He teacheth to profit. It was the pious Hervey's remark, towards the end of his life, 'Were I to enjoy Hezekiah's grant, and have fifteen years added to my days, I would be much more frequent in my supplications to a throne of grace. We sustain a mighty loss by reading so much, and praying so little.'

The end of all just study is divine illumination to our own everlasting welfare, and that of our fellow-creatures. It was the prayer of the apostle for his beloved Ephesian converts, that *the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being*

enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. This is the highest result of all learning. If our studies do not lead us to know Christ; do not increase in us that knowledge, and do not help us in our efforts to make Him known to others, a day will come, when they will all be found worse than vain and unprofitable: *but every man that hath heard and learned of the Father cometh to Christ.* All-important then is prayer. An hour's prayer may do more for the illumination of our mind than years of study. Every part of our studies should be, then, intermingled with ejaculatory prayer; first, for right knowledge, and then for its right use.

Whatever we may have said of the value of human learning, may all be subordinate to this learning. May the great aim of the Writer of these pages, and of every reader, be to attain that knowledge, which makes the possessor himself wise, and fills him with zeal to make all others also, WISE UNTO SALVATION.

CHAPTER X.

ADVICE TO A STUDENT ON ENTERING THE UNIVERSITY.

THERE is a large and important class of the community whose case, perhaps, has not been sufficiently attended to: I mean, that of young persons, destined for the most part to fill offices of trust in the church or state, and particularly at the commencement of, or during their under-graduateship in the University.

Whether we contemplate the tide poured in every year, from our public schools, or the influx from private seminaries,—the critical period itself of human life, or the consequences pending upon the issue;—it must be acknowledged, that of all classes, none presents a stronger claim to our consideration; none more loudly calls for that Christian counsel, which it is the aim of the present chapter to administer.

While in fairness it is conceded, that the University affords many advantages for the acquirement of useful knowledge; for expanding and invigorating the intellectual powers, and fixing habits of application and thinking, which, through life, give address, solldity, and a tone to the character; it cannot be denied, that in no situation is youth more critically placed; in none has temptation a more attractive force, or is Christian principle exposed to a severer struggle. May the young be prepared for the conflict; may temptation be disarmed of its power, by an exposure of the snares of the tempter!

In offering some hints with this view, and by regard to which the young may maintain the post of fidelity, preserve the line of consistency, and avail themselves of the facilities for intellectual, with the least possible risk to their spiritual advancement;—the Writer gladly adopts the assumption, that his remarks are chiefly intended for, and addressed to *Christian* Students.

The character presented to his mind is that of one whose conviction is on the side of religious principle; but in whose case that principle has not yet been submitted to the test of any peculiar trial. It is assumed, that he has been *brought up in the nurture and admonition of the Lord:* and *from a child has known the Holy Scriptures.* And now the period has arrived, when removed from the vigilant eye and superintendence which controlled and guarded his minority, he is about to be launched into a sea, where his feeble bark will be assailed with fiercer storms. Though a youth

of this description cannot be altogether ignorant of those difficulties and temptations to which Christians are more or less liable in all places, and under all circumstances; yet, may not some particular cautions, the fruit, partly of experience, partly of a kind interest in his welfare, be furnished, which the Christian Student may have always at hand, to which he may have recourse in the very moment of attack.

Religion, indeed, as a transaction between God and the soul—as the foundation of acquaintance and reconciliation—union and converse with the Father of Spirits, is pre-eminently of divine, not human origin. Yet, since all who themselves partake of the benefit, and possess authority and influence, are laid under a solemn obligation to impart to others the means of its attainment, it is deeply to be lamented, that in any plan, or in any system of instruction, and especially where the education of the young is conducted upon so large a scale, religion itself should ever be regarded as a business rather secondary and subordinate, than primary and principal.

In the present enlightened day, a conviction of this deficiency seems to be more and more sensibly felt; and, while learning in general need suffer no depreciation, to theological study, it may be hoped, a prominence will be assigned. Within the period of the Writer's recollection, there has been a considerable and a progressive change for the better, the earnest, perhaps, of one still more marked and decisive.

At present, however, there is reason to apprehend, that, exclusive of a required and stated attendance upon external observances, the religious advance of the Student in the University, under the divine blessing, must, after all, chiefly depend upon his own individual care and culture.

These observations will not improperly introduce the following cautions, which the Writer doubts not

will be received in the same spirit of candor with which they are offered.

1. CULTIVATE THE HABIT OF PERSONAL RELIGION. Far be it from the Author to impede or interrupt a conscientious and diligent attention to the usual routine of academical study. He has known instances, much to the dishonor of religion, and little for the real benefit of its professed advocates, when the paramount claims of religion have been alleged by the student, as a plea for dispensing with the industrious pursuits of merely literary objects. The circumstances ought to be peculiar indeed which would excuse, and much more would justify, such a deviation: it is one not ill-adapted to uphold the mischievous notion of the incompatibility of learning with piety, or the uselessness of learning to the pious.

If to a Christian student, deeply impressed with a sense of his obligation to consecrate all he is and all he has to his God and Saviour, it should at any time appear hard to employ much time and bestow much pains upon points indirectly, if at all, in their present operation connected with religion; let him reflect that in every station there are others similarly situated, and that it would be quite as unreasonable for a scholar in the University, upon this plea to cast off what belongs to the duty of his station there, as for the husbandman or mechanic, from the like cause, to neglect or renounce their usual occupations.

The cultivation of devotional feeling depends more upon the spirit in which any study is taken up, and the manner in which it is pursued, than upon the study itself.

In cultivating the habit of personal religion, let the student SCRUPULOUSLY REGARD ALL ITS MORE RETIRED DUTIES. In every situation, but especially in the University, this will be indispensable. By this alone the Christian student will be able to un-secularize himself before the work of the day begins, and after it closes. Thus he will keep alive and warm in his breast the

flame of devotion, and supply the want of domestic instruction.

By daily self-examination, by prayer and supplication with thanksgiving, by daily searching and meditating upon the Scriptures, and by a devout recollection of pious absent friends, the principle of spiritual life will be kept from languishing.

In cultivating personal religion, let the student JEALOUSLY RESERVE THE SABBATH FOR ITS APPROPRIATE AND ALL-IMPORTANT AVOCATIONS. He who wishes his academical career to be marked with consistent propriety, must habitually act upon the resolution, formed and renewed in the strength of divine grace, to employ all the hours of every Sunday according to the design of that sacred institution. With the duties of the Lord's day, none of his ordinary pursuits or studies must be allowed to clash. He must no more permit himself on that day to pursue his secular attainments, than other men in ordinary stations may indulge the like freedom. Never let him plead for that in his own case, which in theirs he would instantly condemn. From this remembrance and reserve of the Sabbath, he may anticipate the happiest result through each successive week, both as it respects his own peace of mind and his progress in religion. Nor will his regard to the sanctity of the Sabbath want a blessing from on high, upon all his other plans and week-day employments. Let the Christian student have it ever imprinted on his mind that God Himself is the *fountain of all wisdom*, intellectual and spiritual; and that in Christ, the Master whom he acknowledges, and at whose feet he sits, *are hid all the treasures of wisdom and knowledge*. Let him honor God, and he shall enjoy the benefit of the promise, *Them that honor me, I will honor*.

To fix and strengthen his habit of personal religion, let the STUDENT CONDUCT HIS SECULAR STUDIES UPON CHRISTIAN MOTIVES, AND FOR A RELIGIOUS END.

The law here is as unbending as it is universal, *Whatsoever ye do, do all to the glory of God.* A rule, in this world's estimation, impracticable, perhaps unintelligible; but to the Christian not more imperative than pleasant. It is as much his privilege as his interest to *acknowledge God in all his ways*, and in all he does still to tend towards Him, as the centre round which he always revolves.

The intellectual powers are improved and strengthened by exercise; and those powers, in their highest state of cultivation, the Christian student lays under contribution, and consecrates to the service of the sanctuary. From their religious application and use, even studies unconnected with religion derive a measure of sanctity. As in common life, the Christian master rules, and the servant obeys, as the fellow-servants of Christ; so it is the duty, and will be the wisdom of every Christian student still to have an eye to and a recollection of his Master in heaven. *That* piety he will find to be most practical which keeps freshest upon his mind and most habitually in his thoughts the sense of a present God, which invites him to carry every difficulty, of whatever kind, to a throne of grace, there to cast all his care, and there in every thing to make known his requests.

Besides the care to cultivate a devotional habit, let the student, on entering the University,

2. Observe a special caution in the choice and selection of friends. The circumstances in which so great a number of young persons are collected together, in commencing at the University, are in this view peculiarly ensnaring. Deprived of a society to which they had been accustomed, there is a mutual and almost resistless attraction, by which those who now find themselves bound upon the same voyage, and embarking at the same port, are drawn into contact. Yet, alas! of this attraction how many are the hapless victims! Insensibly they are urged along with

the many; and the event proves not merely injurious to their religious progress, but fatal to their religion.

Before he makes an equivocal choice, let the student seriously reflect how much easier it is, *not* to *form* than to *break* an acquaintance; not to yield to the violent but momentary impulse than, having yielded, to retract. Among the means to avoid improper associations, none will be found more effectual or simple than a manly but modest avowal, in the outset, of determination to religion. 'Show your colors,' was the brief advice of an experienced friend, to one just approaching the scene of conflict.

It will be wise to evince early an inflexible purpose of maintaining the character of a Christian student. To observe the regulations prescribed by those in authority; to conciliate their esteem, and win their confidence, by a respectful deference and prompt obedience; may be regarded by the heedless and unthoughtful, as a heavy tax upon the freedom, the independence, and spirit of youth: yet such is the very course which the highest wisdom dictates, to which conscience bears its strongest testimony, and which experience always proves to be the safest. None are so harassed in the University as the vacillating and unresolved in religion; none endure so many taunts; none are so frequently assailed, nor so much in danger of falling by temptation. It is not meant that the firm and faithful profession of religion will exempt a student from its peculiar trials; but that in proportion as the separation which it exacts is more complete, the severity of these trials will either be abated or less felt. His measure of consolation will bear a just ratio to the strength of his resolution. *My son, if sinners entice thee, consent thou not.* If there is ever a period when the inspired admonition should come with all its force, like a voice from heaven, it is when it falls upon the ear of a Christian student, breathing an infectious atmosphere, and within the pre-

cincts of temptation. *I am a companion of all them that fear God and keep his precepts.* If ever there is a time when he will derive benefit from his congeniality with this sentiment, it is *now*. *Depart from me ye evil doers: I will keep the commandments of my God.* As he values all that he ought to hold precious, thus let him express both his abhorrence and his determination.

Happily through the vast increase of religious feeling and knowledge every where, the choice here enforced and recommended, has become much more practicable. As an auxiliary to support, or a counsellor to advise; as a sharer of his converse in his leisure, or of his confidence in his retirements; such a coadjutor in all his designs to serve God will at once double the student's joys and divide his griefs.

Nor even, when some ties which cannot be severed, may happen to connect him with others whose minds are not cast into the same mould, must he be negligent to watch the favorable moment of opportunity. Religion is in its own nature diffusive as the light, and the consistent uniform walk of the Christian is an engine of immense power, which seldom fails gradually to produce some corresponding and assimilating result. Religion in its genuine features is too lovely, not to engage the notice, and in some degree command the admiration of all its beholders; and if you add to the force of example, the Christian's efforts and prayers, his invincible patience and steady perseverance, his discretion and prudence, his brotherly kindness and charity; what is there which may not be anticipated? The sphere of usefulness in the University must necessarily be contracted; but the extent of that usefulness must not be measured by the smallness of the sphere. Supposing a Christian student to have enjoyed the invaluable blessing of a truly Christian father or preceptor, this might be alleged as a good general rule—'Admit not as an intimate, one whom you could not introduce to that father or preceptor with pleasure

or propriety, as *your friend.*' Much might be obviously added upon temptations of other kinds, to which in the University, and amidst so large and mixed an assemblage of the young, the student must inevitably be exposed. But in what has already been advanced he has the antidote. Of the grosser sins of infidelity or profaneness, intemperance or sensuality, the writer would say to those upon whom he has obtruded himself as an adviser—*Let not these things be once named among you. Have no fellowship with the unfruitful works of darkness, but rather*, whenever the just occasion calls for it, *reprove them.*

There is, however yet one caution which may with advantage be pressed upon the Christian student, in entering the University, and this respects—

3. THE INFLUENCE WHICH A CIRCUMSPECT OR CARELESS CONDUCT THERE, WILL NECESSARILY HAVE UPON THE WHOLE FUTURE LIFE. Many, alas! who have trifled away the season of opportunity, and forfeited their claim to respect and notice in the University, afterwards have sunk into hopeless neglect, and too late bewailed and smarted for that error. On the contrary, it rarely happens, that those who have conducted themselves conformably to the character of Christian students, have failed to overcome, or outlive, whatever opposition their fidelity at first exposed them to: and to conciliate the favor and regard of those whose friendship has reflected honor upon their after life. In fine, they have usually passed into the world with an 'imprimatur,' which has given credit and currency to their undertakings; and a bright coloring to all their future prospects.

The question is not one of commanding talents or extraordinary acquirements, but of the responsible cultivation of those talents, and the conscientious use of those means which the individual may happen to possess. *It is accepted according to what a man has.* Nor will God leave his servants destitute of such gifts,

as will qualify them for the duties assigned to them in His providence, nor yet of grace, to use these gifts to His honor and glory.

If nothing is hinted upon the subject of recreations, it is because that subject has nothing in it exclusively applicable to the Christian student. Perhaps, however, it may not be irrelevant to add, that no one should restrict himself in the enjoyment of such abstraction from graver studies; and such a portion of daily exercise, as he will find to be essential to the care and preservation of his health.

The Christian student's best armour of defence against the paralyzing effects of occasional failures in the objects of his literary grasp, will be the religious principles and motives upon which he professes to act. *These* will bind him to perseverance and steadfastness in the path of duty, whether in it he reaps the fruit of success, or is pierced by the thorns of disappointment. *These* will be his ballast, against the rashness of prosperity, and a sweet alleviation to the bitterness in his cup of adversity. As a Christian student, he is answerable, not for success, but for the becoming and Christian allotment and improvement of his time and opportunities.

Remembering then, from whom alone can be derived

'His strength to suffer, and his will to serve,'

let him forcibly and repeatedly press home upon his heart, the truths here concentrated as it were in one focus, for his benefit; though few, not on that account the less weighty, nor the less worthy of his perusal and regard.

In his care to maintain the habit of personal religion he will secure the truest personal enjoyment. In a judicious selection of friends he will best promote his social comfort; and in contemplating the bearing which the present will have upon all the future, he will have,

perhaps, the strongest merely human motive, to observe such a course of conduct as will cast upon that future, brightness and not obscurity; and furnish materials for pleasing, not painful retrospection.

Christian Student! think on these things, and the God of love and peace be with thee!

A Prayer made and used by the Lord Chancellor Bacon, with which the Christian student may occasionally excite or refresh his own, and the devotion of others:

O ETERNAL God, and most merciful Father in Christ Jesus, in whom Thou hast made a covenant of grace and mercy with all those that come to Thee in Him: in His name and mediation we humbly prostrate ourselves before the throne of Thy mercy seat, acknowledging that by the breach of all Thy holy laws and commandments, we are become wild olive branches—strangers to thy covenant of grace; we have defaced in ourselves Thy sacred image imprinted in us by creation; we have sinned against heaven and before thee, and are no more worthy to be called Thy children. O admit us into the place even of hired servants. Have mercy upon us, O Lord, for Thy dear Son Jesus Christ's sake, who is the Way, the Truth, and the Life: in Him, O Lord, we appeal from Thy justice to Thy mercy, beseeching Thee in His name, and for His sake only, Thou wilt be graciously pleased freely to pardon and forgive all our sins, and disobedience, whether in thought, word, or deed, committed against Thy Divine Majesty, and for His precious blood-shedding, death, and perfect obedience, free us from the guilt, the stain, the punishment, and dominion of all our sins, and clothe us with His perfect righteousness. Turn our hearts, O Lord, and we shall be turned; convert us, and we shall be converted. Illuminate the eyes of our minds and understandings with the bright beams of Thy Holy Spirit, that we may daily grow in the saving knowledge of the heavenly mystery of our redemption: sanctify our wills and affections by the same Spirit, the fountain of all grace and goodness; reduce them to the obedience of Thy most holy will, in the practice of all piety toward Thee, and charity towards all men.

Inflame our hearts with Thy love; cast forth of them what displeases Thee; all infidelity, hardness of heart, profaneness, hypocrisy, contempt of Thy holy word and ordinances; all uncleanness, and whatsoever advances itself in opposition to Thy holy will. And grant, that henceforth, through Thy grace we may be enabled to lead a godly, holy, sober, and Christian life, in true sincerity and uprightness of heart before Thee. To this end, plant Thy holy fear in our hearts; grant that it may never depart from before our eyes, but continually guide our feet in Thy paths. Increase our weak faith, that it may bring forth the fruit of unfeigned repentance. By the power

of the death of our Lord and Saviour Jesus Christ, may we daily die unto sin; and by the power of His resurrection be daily quickened and raised up to newness of life; may we be truly born anew, and be effectually made partakers of the first resurrection, so that the second death may never have dominion over us.

Teach us, O Lord, so to number our days that we may apply our hearts unto wisdom. Make us ever mindful of our last end, and continually to exercise the knowledge of grace in our hearts, that, finally, we may be translated hence to that kingdom of glory prepared for all those that love and that trust in Thee; then and ever let Thy holy angels pitch their tents around us, and guard and defend us from the malice of Satan, and from all perils both of soul and body.

Pardon all our unthankfulness: make us daily more and more thankful for all Thy mercies and benefits poured down upon us. Let these our humble prayers ascend to the throne of grace, and be granted, not only for these mercies, but for whatsoever else Thy wisdom knows needful for us, and for all those that are in need, misery, and distress, whom Thou, O Lord, hast afflicted in mind, body, or estate. Grant them patience and perseverance in the end, and to the end. And this, O Lord, not for any merits of ours, but for the merits of Thy Son, and our Almighty Saviour Christ Jesus, to whom, with Thee, and the Holy Spirit, be ascribed all glory for ever. Amen.

Lord Bacon also wrote another prayer as follows; he entitled it

THE STUDENT'S PRAYER.

To God the Father, God the Word, God the Spirit, we pour forth most humble and hearty supplications, that He remembering the calamities of mankind and the pilgrimage of this our life in which we wear out days few and evil, would please to open to us new refreshments out of the fountains of His goodness for the alleviating of our miseries. This also we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, any thing of incredulity or intellectual night may arise in our minds towards divine mysteries. But rather that by our mind thoroughly cleansed and purged from fancy and vanities, and yet subject, and perfectly given up to the Divine Oracles, there may be given up unto faith, the things that are faith's. Amen.

CHAPTER XI.

THE RIGHT APPLICATION OF RELIGIOUS KNOWLEDGE.

DIVINE knowledge is intended to promote a right state of mind, with a suitable course of conduct. There are two points of main importance in study; one is to get just ideas into the mind, and the other wisely to bring them forth in their season with all their beneficial influence. It is not laying up the bale in the warehouse, but dividing and distributing it as it is required, that enriches the tradesman.

The apostle in the charge to Timothy to pursue *reading, exhortation, and doctrine*, or teaching, shows this due order; first to acquire and then to disperse knowledge. We too often mistake in many ways. We begin to disperse before we have acquired; or we acquire, and never disperse to others: or we misapply when we disperse. How needful here again is Divine guidance and assistance.

All our acquirements are valuable according to the use which we make of them. Supposing then the student to have acquired some measure of theological knowledge, and to be continually laying up in store farther information, let us point out the right application of every such acquisition. *The tongue of the wise useth knowledge aright: the lips of the wise disperse knowledge.* Prov. xv. 2. 7. Gifts, and talents, and knowledge, are blessings, not in the possession, but in their appropriate use. There is an awful responsibility connected with them: even the neglect to employ them brings guilt on the soul, and the misuse or abuse of them, produces extended mischief.

It is the tendency of man's fallen nature thus to pervert all that God bestows upon him. Every gift however valuable in its right use, often becomes only an engine of mischief in his possession. And when so perverted it greatly increases his danger here, and final woe hereafter. The clearer a man's light is here, if unaccompanied by its sanctifying effect, the greater will be his future punishment. *That servant which knew his Lord's will and prepared not, neither did according to his will, shall be beaten with many stripes.* Luke xii. 47. Let the eye, however, be *single*, and the *whole body shall be full of light.* With a single eye like Luther's, a man of learning may be a blessing to the church, and the whole world.

We will first notice, the common abuses of knowledge, and then endeavor to show its right application.*

A common abuse of knowledge is to REST SATISFIED WITH IT as the proper end of study, rather than the means of usefulness. If we have attained real knowledge, we are too apt to suppose the object of pursuit is secured, and we may indolently enjoy it.

* There are some striking remarks of Bernard on the true use of knowledge. Speaking on those words of the apostle, *If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know*, in his 36th Sermon on the Canticles, he says, 'Observe how the apostle places the fruit and utility of knowledge in the manner of knowing. What therefore is the mode of knowing? What, unless to know in what order, with what affection, and to what end you should know? In what *order?* that should be first which most tends to salvation. With what *affection?* to be most ardent in that which most strongly excites love. *To what end?* To study, not for vain glory or curiosity, but only for edifying yourself, or your neighbor. There are who wish to know only for the sake of knowing, and it is a *base curiosity.* There are who wish to know that they may be known, and it is a *base vanity*, who do not escape the satirist, 'Scire tuum nihil est nisi te scire hoc sciat alter.' And there are those who wish to know, that they may sell their knowledge for money or honor, and this is a *base gain.* But there are those who wish to know, that they may edify, and this is *charity*, and also, there are those who wish to know, that they may be edified, and this is *prudence.* Of all these, the two last only are not found in the abuse of knowledge, because they wish to understand for this end, that they may do good.'

But this is to look far below the true happiness of the creature. Religious truth is eminently and only valuable as it brings us near to God, and leads us to a more wise and devoted engagement of every faculty in his service. We must no more say of our knowledge, than of our property, *Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.* We are responsible for it as a talent received, and we can only be happy as we are diffusing its blessings to others.

Another great and general abuse is, to foster A SPIRIT OF PRIDE. Self-elevation is too often the great stimulus to study, and as we make attainments in knowledge, we grow in self-sufficiency, and swell with self-conceit. Where knowledge increases without conversion of heart, that pride which is natural to man, like a disease in the constitution, gathers strength from wholesome food. This disease manifests itself in various ways; sometimes under the garb of humility; sometimes in despising, depressing, or undervaluing the attainments of others. In such a case as Warburton, what arrogance mingles with his learning! how he tramples in his haughtiness over his opponents! The Christian, inspired with his Saviour's Spirit, had rather be trampled upon, than trample upon others. We sometimes see the wise of this world, with haughty contempt cast off God and his truth, with such expressions, 'I am above all that nonsense'—'It is cant and hypocrisy'—'Those are your saints.' This may now gain them the reputation of great wisdom and discernment; but the scene of this world's glory soon passes away: the hours of sickness and sorrow, the time of death and the judgement-day are at hand; and how will they appear before Christ at his coming? Christian reader, let us remember, *Pride goes before destruction:* and what a fall will it be to the haughty mind, to *awake to shame and everlasting contempt!* This pride leads some to the ostentatious display

of knowledge (Jer. ix. 23). 'It should be our concern,' says Francks, 'to guard against vain-glory, in a business wherein the glory of God should be our only object.' We may learn even religion, that we may be able to talk; and we speak of what we know, that we may be admired, and have credit given to us for wisdom, sagacity, and learning. With that deep self-knowledge, humility, and self-distrust, which mark his Private Thoughts, Mr. Adam suggests to his own mind the question, 'Whether his reading and pursuit of knowledge had not rather a view to talking, than his own private use, or the benefit of others.' This *talk of the lips* is of little real profit, *it tendeth only to penury*. It increases not the spiritual riches of those who hear or those who speak. There is always a temptation to make a parade of what we know.

The gratification of vain curiosity, is another abuse connected with the acquisition of knowledge. Is it not usual for some to estimate the value of knowledge, not so much by its intrinsic worth, as by its remoteness from common view, and the pains with which it has been acquired? From mere curiosity, without any specific good end in view, men may ransack all sorts and kinds of learning, and enter into the most hidden recesses of antiquity, and yet labor to no profit. Nay, they may carry their researches into the most holy things (Col. ii. 18), and attempt to pry into things both that are above their comprehension and hidden from their view, from similar motives and with the like result. Great learning may be the mere self-indulgence of the intellect; the revelry of mental gratification, the mere intoxication of the powers of the understanding. Precious time may be spent over mere learned trifles, extensive learning and vast powers of mind be wasted, or serious error, under the plausible cover of learning, be diffused

and strengthened. Men may read, only to become skeptics and latitudinarians.

Another serious abuse of knowledge is to TURN IT TO THE MAINTENANCE OF ERROR. Satan tempts us, at many sacrifices, to seek to know *good and evil*, and then endeavors to turn all the knowledge which man acquires to the maintenance of evil. The whole system of Popery is knowledge misapplied and used against the truth. Few have exceeded, in acquisitions of various kinds, the Jesuits of the Roman Church. Some of the Socinians, who deny the Lord that bought them, have had much critical skill. The Lord thus shows, in the strongest light, that a man may have skill, talent, and industry, and yet fall short of the truth; he must have also divine grace, giving him a humble and teachable spirit, and guiding him, that he may be led into the truth, or the result of his studies will be vain and unprofitable.

Men begin at the wrong end; instead of humbling themselves to become fools in their own eyes, that they may be wise (1 Cor. iii. 18); they profess themselves to be wise, without seeking to be taught of God, and so in reality they become fools (Rom. i. 22); and the mysteries of the gospel, which are revealed to others who have the simplicity of babes, are hid from them (Mat. xi. 28). There is considerable danger in reading erroneous books. The spirit of a man gets a taste, as it were, of the mind of the authors with whom he is most conversant, just as the stream gets tinged with the soil through which it passes. Infidel, Socinian, Roman Catholic, or controversial works, may thus communicate a taint of their respective errors, to those who dwell much in such regions. Let us all remember the direction, *Buy the truth and sell it not.* It is worth every thing we have to procure it, and it should not be parted with for any worldly consideration. Many things will be offered to tempt you to part with it; 'love of ease, applause, favor of men—the titles of a

sensible man, a liberal man, no enthusaist, no bigot —worldly gain and promotion;' but it is a losing bargain to part with truth and maintain error at any price.

Another abuse of knowledge is when it FOSTERS BITTERNESS AGAINST OUR FELLOW CREATURES. If any differ from us, and maintain that difference by arguments opposed to our own, and tending to the undervaluing of our learning, how apt are we to think hardly of them, to disparage them, to suggest uncharitable reasons for their maintainence of such opinions, and, where we have the power, to deal severely with them. Theological hatred has passed into a proverb. Nor is it wonderful that, in proportion to the magnitude of things disputed, there should be an earnestness in contending for them, and in unchristian hearts, an excess of an unchristian spirit. This should be checked in every practicable method. It was a good plan of Antonius at the Halle University, while showing how to rebut error, to make a point of being very careful not to use harsh and unkind expressions, lest his auditors should be inspired with any bitterness against an opponent. In order to remove all such contentions as partook of hatred and selfishness, he laid open the depth of our natural corruption, from whence proceeds all manner of delusion; depraved reason, impregnated with the spirit of self-love, and raised up by unmortified passions, being generally the principle from which has sprung, and still springs up, such a multitude of erroneous notions. Hence he taught that none should over-value himself on account of some better apprehensions in matters of religion, since the seed of the most abominable heresies lies lurking in every soul, and if not timely restrained by a principle of grace, is ready to break out into error of every kind.

Learning is also abused when it is made an excuse for NEEDLESS ECCENTRICITY and peculiarity. Dili-

gent students sometimes want acquaintance with the common affairs of the world, and excuse themselves for a disregard of the ordinary observances and proprieties of social life, by their superiority in literary attainments. Christianity, however, meeting every failure of man, has its beautiful directions, *be courteous, honor all men; whatsoever things are lovely* (as well as those which are *honest*, *just*, and *pure*), *whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.* The remarks of a statesman (the Duke of Newcastle), though only bringing forward worldly motives, suggest some important hints here. He says, 'Knowledge alone is not our proper happiness. Men of deep research and of curious inquiry should just be put in mind not to mistake what they are doing. But we may all remember, that as the love of letters may make us unsociable, so the love of society may make us illiterate. The want of discretion and prudence has ruined more men of learning and genius than the time would allow me to mention. Without this sobriety of intellect, nothing is strong, nothing is great. Without this prudence, without this discernment of time and circumstance, and the habit of regularity, without an attention to the decencies of society, and of common life, and of the principles by which all men however gifted must indiscriminately be conducted, all our attainments are nothing worth: they will never procure us esteem and respectability among men. The world will but smile at such scholars; and ministers (of the state), when called upon to promote them, will tell you not without reason, *They are not producible.*' The Christian student will however, from far higher motives than esteem and respectability among men, give no needless offence in any thing, and seek not to please himself, but all men, to their edification.

One more abuse may be noticed, that of OVERVALUING PARTICULAR PARTS OF RELIGIOUS KNOW-

LEDGE. Thus some press attention to languages, some to criticism, some to evidences, some to doctrines, some to practice, beyond the fair proportion due to each, and attending almost exclusively to one thing, undervalue what they do not follow. Each point has its relative value, as bearing upon one grand result; and it is the part of wisdom to attend to each according to its real worth and connexion with the whole. Undoubtedly our particular talents, bent of mind, opportunities, and occasions, may call for peculiar attention to some distinct branch of religion, and when duly pursued, there is an advantage in this to the general advancement of the whole; yet we may pursue that branch to the disparagement of other even more important. Let each have its Scriptural proportion of regard, and let us not spend all our time in settling various readings, for instance, to the neglect of Jesus Christ and him crucified.

Having thus shown the abuses, a few observations may be added on the RIGHT APPLICATION OF KNOWLEDGE. The right end of study is not to raise us on an eminence to be admired; to enable us to swell with our own fancied elevation; to delight or enrich ourselves with our own intellectual stores; to gain promotion and worldly advantage. Success here may be an injury; and of students pursuing and gaining only such ends we are compelled to say, *Verily they have their reward.* Solomon gives a striking estimate from experience of the vanity of misapplied knowledge—*my heart had great experience of wisdom and knowledge, and I gave my heart to know wisdom, and to know madness and folly, I perceived that this also is vexation of spirit. For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.* Eccles. i. 16—18. How infinitely superior are the true ends, the illumination of the mind with divine and saving truth, the consequent purification of the heart and life, fresh abilities of usefulness to

our fellow-creatures, a fresh revenue of praise and glory to God, and a growing communion with him, and preparation for heavenly and everlasting communion hereafter. When there is a natural taste for intellectual improvement, it is most important to have the knowledge of evangelical theology, or as the apostle would call it, *the excellency of the knowledge of Jesus Christ* (Phil. iii. 8.) set before us, as the great means by which the Divine Spirit raises us to our highest happiness. Let us then more distinctly direct the student to the right application of his acquirements.

The first use of theological study is to bring you ACQUAINTED WITH GOD IN CHRIST JESUS. Theology of the right kind, duly improved, leads directly to constant communion with God. It embraces Christian doctrines to arrive at the knowledge of God, and Christian rules to direct our walk with him and before him. They are just sentiments of Bishop Taylor, when fairly interpreted, 'Theology is rather a divine life than a divine knowledge. When all books are read, and all arguments are examined, and all authorities alleged, nothing can he found to be true that is unholy.' *Acquaint thyself with God, and be at peace with him.* Real growth in divine knowledge gives a fuller insight into the character and glories of our Creator, our relation to him, the blessings which we receive from him, and the duties which we owe to him, as our reconciled Father in Jesus Christ.

By the fall we lost the knowledge of God. Divine knowledge fulfils its highest end, when it leads us to Jesus Christ, by whom we are recovered from the ruinous effects of that first sin.

Dr. Owen, pressing the importance of the knowledge of Christ, gives some valuable suggestions respecting the scope of human learning. 'The particular end of literature, though not observed by many, men's eyes being fixed on false ends, which compel

them in their progress to wander from the object, is none other but to remove some part of the curse which is come upon us by sin. Learning is the product of the soul's struggling with the curse for sin. Adam, at his first creation, was completely furnished with all that knowledge (excepting only things not then in being, &c.), as far as it lies in a needful tendency to the utmost end of man, which we now press after. There was no straitness, much less darkness on his understanding, that should make him sweat for a way to improve, and make out those general conceptions of things which he had. All this being lost by sin, a multiplication of tongues also being brought in as a curse for an after-rebellion, the whole design of learning is but to disentangle the soul from this issue of sin. Ignorance, darkness, and blindness, is come upon the understanding; acquaintance with the works of God, spiritual and natural, is lost, strangeness of communication is given by multiplication of tongues. Tumultuating of passions and affections with innumerable darkening prejudices are also come upon us. To remove and take this away, to disentangle the mind in its reasonings, to recover an acquaintance with the works of God, to subduct the soul from under the effects of the curse of division of tongues, is the aim and tendency of literature.'

Dr. Owen then shows the insufficiency of mere learning for the attaining of these ends, and the swelling pride of men of great literary attainments, asking, are we blind also? and observes, 'He that has attained to the greatest height of literature, yet if he has nothing else, if he have not Christ, is as much under the curse of blindness, ignorance, stupidity, and dullnesss, as the poorest, silliest soul in the world. The more abilities the mind is furnished with, the more it strengthens itself to act its enmity against God. All that it receives does but help it to set up high thoughts and imaginations against the Lord Christ.'

Owen adds, 'I hope I shall not need to add any thing to clear myself for not giving a due esteem and respect unto literature, my intendment being only to cast it down at the feet of Jesus Christ, and to set the crown upon his head.'

The glory of religious knowledge, then, is Christ Jesus, the Son of God made man for our salvation: to know him, *the way, the truth, and the life.* As Leighton, in his usual happy strain remarks, 'You, then, that are gazing on vanity, be persuaded to turn your eyes this way and behold this lasting wonder, this Lord of life dying! But the most, alas! want a due eye for this object. It is the eye of faith alone that looks aright on him, and is daily discovering new worlds of excellency and delight in this crucified Saviour; that can view him daily as hanging on the cross, without the childish gawdy help of a crucifix, and grow in the knowledge of that love that passeth knowledge, and rejoice itself in frequent thinking and speaking of him, instead of those idle and vain thoughts, at the best, and empty discourses, wherein they most delight and wear out the day. What is all knowledge but painted folly, in comparison of this?' See 1 Peter ii. 24.—If knowledge lead us not to Christ for ourselves, and to magnify Christ for others, it does nothing for us. Its great use is to discover God to man, by Christ Jesus, and thus to lead us to constant communion with God. No theology was more profound than that which Enoch attained when he walked with God.*

* An apparent difficulty in a sentence of our Lord's leads to a most important truth. John xvi. 23. *In that day ye shall ask* (or question) *me nothing, Verily, verily, I say unto you, whatsoever ye shall ask* (or pray) *the Father in my name, he will give it you.* In the day when they should have fuller light, and had not need to put the *questions* (v. 19) which he had been meeting, still it would be needful to abound in *prayer.* Times of light and knowledge should be times of prayer; and the true use of knowledge is to lead us to much prayer; to high and holy intercourse with our heavenly Father.

Religious knowledge is to be used, not merely for accumulating the sentiments of others, but also for ENLARGING AND EXTENDING THE POWERS OF OUR MIND. The influence of the well-directed study of divine truth, is most important in enlightening the understanding, and regulating the judgment. It gives a correct taste, and enables us to discern and approve the things that are most excellent. There can be no reason why a spiritual man, as well as others, should not improve the powers of his mind, and there are many why he should. Every thing that strengthens his powers of mind, gives him advantage for the deeper and more meditative study of sacred truth, a greater capacity under the divine blessing for the intelligent reception of it, and for a more established maintenance of it for his own comfort. (Eph. iv. 19.)

Those who have watched the operations of the mind will have observed, that other men's thoughts give rise to fresh views of truth in our own minds. Let these, where scriptural and useful, be carefully retained and used, cultivated and employed for the glory of God and the good of others. Theology, like prayer, should be inwrought. (James v. 16.) The mere transcript of the ideas of others will always have the defects of speaking a foreign language, with which we are but partially acquainted: we can never give the sentiments in full force and beauty. But let us make what we learn our own, let us meditate upon it, digest it, and incorporate it with our own mind, and it will become natural and easy, weighty, powerful, and original.

Another true application of knowledge is to ASSIST US TO A HOLY CONDUCT. Let us be careful that our knowledge be not only rational but PRACTICAL; not only clear, but VIVIFYING. It is not the accuracy but the vitality of knowledge that influences the heart to present duty, and guides into the enjoyment of present privilege. It must be *the light of life* (John viii. 12), else the light that is in us is darkness, and

how great is that darkness! (Matt. vi. 23). How affecting to see knowledge so often unaccompanied with vitality, no impression of divine influence, no perception of spiritual things, no enjoyment of heavenly consolation. We would not indeed disparage rational knowledge. It is indispensable as a medium of communicating the more excellent blessing, and without some measure of it, there could be no natural capacity for the reception of spiritual truth: as a foundation may be without a superstructure, but not a superstructure without a foundation. But while we admit its necessity, we deny its sufficiency. It is only the door, the entrance to that better knowledge, which is sufficient as well as necessary—that knowledge that is the effect of divine influence, and introduces us to a vital union with our God and Saviour (1 John v. 20). O let us ever remember the emptiness of all stores of knowledge short of this, and let us seek for it as efficacious, transforming into His image, and making us meet for His presence, Who is Light, and in Whom is no darkness *at all*. All doctrines have, when rightly received, a practical influence. The atonement is not revealed to lessen, but to increase our dread of sin: election is not declared that we may be careless about sin, but that we may never be satisfied till we are holy; the precious promises are not given to make us negligent and worldly, but partakers of the Divine nature. The excellent Robert Boulton could to his comfort on his death-bed profess, that he never in his sermons taught any thing but what he had first sought to work on his own heart.

Be sure what you are learning, and be not like those who were *ever learning and never able to come to the knowledge of the truth*, (2 Tim. iii. 7). Such persons, upon the first flight of imagination, will leave evangelical truth for any fancy that flits across their path. Vitringa's words in summing up the uses of the study of prophecy, may well be applied here, 'They teach

us God, and the true perfections of his nature, they explain the reasons of that admirable providence which he exercises in governing the world and the church, they deeply impress every where the highest reverence of his divine majesty and justice, they shake off torpor and that epidemic lethargy, by which most men miserably perish fast asleep, they stimulate the mind to true virtue and holiness, they not only recall and withdraw, but also deter us from all vices; every where they persuade to penitence and faith, the necessary means of salvation, and not only to fly from sin, but also to abhor it. They build up and commend a good conscience; they terrify an evil one, so that he who reads them perceives that a present God is with him. Wherefore we must with the apostle say, 'Therefore, brethren, earnestly follow prophecy.' Thus also the Holy Scriptures, and all the parts of theological knowledge are full of truths calculated to lead us to God, and quicken us in his service.

Another use is, that it is a great HELP TO THE FARTHER UNDERSTANDING OF THE BIBLE. Cecil justly observes in his Remains, 'A man ought to call in from every quarter whatever may assist him to understand, explain, and illustrate the Bible.' Here is the high office of Theology. Let all our knowledge of every kind, not merely pay tribute to the Bible, but be pursued with a direct intention of more fully elucidating divine truth. As languages, arts and sciences, oriental customs, history, chronology, &c. receive light from the Bible, so a knowledge of them helps us to a better understanding of that blessed book. There is an extent of wisdom and learning in the Scriptures, which every fresh degree of knowledge enables us still farther to penetrate and explore to our own edification, and the good of all around us. Brevity is throughout connected with inexhaustible fulness. One of the highest ends of knowledge is to lay open the riches of Scripture for our full use and enjoyment. Beauties,

and excellencies, and advantages, which the ignorant cannot discern, are enjoyed by the intelligent Christian. Christians ought not therefore to be satisfied with a mere sufficiency of knowledge for salvation. Even good people are apt indolently to say of many important views of Christian Theology, 'Let us leave these things to divines, and employ ourselves in the simple views, and practical duties of the gospel.' But the proper end for which our powers were given, was the attainment of the knowledge of God. In this is a field of infinite extent and most interesting research to *all Christians* according to their capabilities of improvement. And after having occupied themselves to the fullest extent of their powers and opportunities, and with growing interest in every stage of their progress, they will still leave enough in this deep and inexhaustible subject for the investigation of all the schools of the ablest theologians, to the end of the world. The different parts of truth are thus connected, harmonized, and illustrated. One part of Scripture throws light upon another. They must all be known and compared. *Comparing spiritual things with spiritual*, is the right use of that wisdom *which the Holy Ghost teacheth.*

It has a further use as A GUARD AGAINST ERROR OF EVERY KIND. There are always multiplied and opposing schemes, opinions, and systems, floating all around us, and though the spriritual perception which is the result of Divine teaching, will keep a Christian clear of ruinous error, yet he may be surprised and brought into great mistakes, and mislead others, and endure much sorrow from want of that better information which more knowledge would have given him. By knowledge he will acquire firmness and stability of character, so as not to be shaken in mind, and moved about with every wind of doctrine. In every age, he will see the evils which errors have produced, the fruits and blessings of truth, and thus be preserved from

hastily adopting novelties at first sight plausible and attractive. This indeed supposes piety and humility, otherwise learning, as we have seen, may be the fruitful source of error.

Another right application of Theology is TO MAKE US HUMBLE. True it is, that the danger of any acquisition, and especially of one so valuable as divine knowledge, is that of self-elation; but its right and proper improvement is humility; its just effect is lowliness of mind. Seeing how pure, and holy, and glorious God is, how spiritual his law, how rich his grace, how fallen, and needy, and ruined man by nature is, we possess the very elements of that genuine humility which the Saviour pronounces to be blessed. Who, with a Christian mind, can look back on past ages and survey the multiplied errors of past days, and notice how the very best and the greatest of men have in some point or other failed, without learning many lessons of diffidence and self-distrust. The more we know, the more we shall see there is to be known, and we shall be astonished at our confidence on points in past years, where now we see far more darkness than we were then aware of. *If any man thinketh that he knoweth any thing, he knoweth nothing yet as he ought to know.* True wisdom and humility go together—*with the lowly is wisdom.* And how inestimable the value of real humility. A friend of Andrew Fuller's, to whom he had made heavy complaints of himself, wrote thus, and he deeply valued the letter. 'God Almighty keep us from ever being great men, or rather from thinking ourselves so! Oh, it requires numberless miracles to get any man to heaven; perhaps I might say, especially a minister. You will do as long as you feel vile, and foolish, and weak. I had rather preach at your funeral, than live to see you good, and wise, and great, and strong in your own estimation.*

* See Ryland's life of Fuller.

The RIGHT DIRECTION OF OUR ACQUIREMENTS is another important part of the use of knowledge. It is obvious that excellent men have failed, by a misdirection of their talents to such subjects as they were not competent to discuss. Erasmus was invaluable as an agent in the advancement of literature, and exposing the folly and wickedness of the monks; but when he attacked Luther, and the principles of the Reformation, he was out of his province. Bishop Bull, in defence of the divinity of Christ, brings the vast stores of antiquity which he had acquired powerfully to bear against the opponents of this doctrine; but on an experimental question like that of justification, he rather covers it with obscurity, than places it in Scriptural light. Grotius excelled in classical literature, in his rights of war and peace, in his truth of Christianity; but we cannot go along with him in his views of the gospel of the grace of God. We should learn to pray much, not only for heavenly wisdom to discern the truth, but also to apply the gifts which God has bestowed upon us in that channel that may do most good. It is a happy manifestation of the right application of acquirements, when an author's later publications are manifestly more spiritual, evangelical, and heavenly-minded than his earlier ones; and you see in his course *the path of the just as the shining light, shining more and more unto the perfect day.* Owen's Meditations on the Glory of Christ, and Baxter's Dying Thoughts, furnish specimens of this maturity of Christian light and love.

Knowledge is rightly improved when it becomes a MEANS OF GRACE. The apostle prays for believers, *grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.* That knowledge is most useful which has most tended to purify and rectify our affections and conduct, which has brought us nearest to Christ in deep humiliation and earnest longings for his salvation. The knowledge of which we speak has this direct tendency in all its

parts : under the gracious influence of the Holy Spirit it quickens and sanctifies. The Christian will thus very advantageously study books of practical piety, and holy and experimental works, and thereby his various graces will be fostered and advanced. As it has pleased God to accompany the preaching of his ministers with the power of his Spirit, so also Christian instruction, when reduced to writing, and read in private, is attended with the similar Divine influences, and truly nourishes the soul with heavenly manna. It is the high and eminent use then of theology, not merely to fill the head with notions, but to edify the heart; to be a grand means of holiness, and a main instrument of the Divine mercy for transforming the soul, and renewing it in knowledge after the image of God. *Sanctify them through thy truth.* There is not a truth of sound theology, but it has a sanctifying tendency. The words of David, (Psalm xix. 7—11.) are very full on this point. Christian Reader, 'Be not satisfied with HOW MUCH thou knowest; but see what effect the knowledge which thou hast attained has upon thy heart and life?' The mark of true discipleship is love. *By this shall all men know that ye are my disciples;* not that ye have talents and learning, but *that ye love one another.*

Knowledge is farther useful to GUIDE US IN DIFFICULTIES. Perplexing cases often arise, and the same errors, having their origin in the natural blindness of the heart, are frequently revived under fresh names. In these and other difficulties, the former experience of the servants of Christ, and an enlarged scriptural knowledge will furnish much help to guide us aright. When Christian love abounds *in all knowledge and all judgment*, we shall *approve things that are excellent*, and shall *be sincere*, and *without offence*. Solomon asserts, that *the wisdom of the prudent is to direct his way.* (Prov. xiv. 8.) Nor is there any wisdom so important as to be wise unto salvation, nor any pru-

dence greater than that which leads us to attend supremely to the one thing needful. A wise Christian who has taken a large survey of the church, and of the various parts of divinity, has many advantages for speedily forming a judgment on dubious cases, and marking the true limits of every case.

Again, it is eminently useful when it is employed TO ADVANCE THE SALVATION OF OUR FELLOW CREATURES. Next to being wise to our own salvation is that wisdom which he possesses who *winneth souls*. (Prov. xi. 30.) The figure of an intelligent Christian and Christian teacher, is that (Matt. xiii. 52.) of a well furnished householder; not a miser hoarding his treasures, but bringing them out. It is the invariable character of the Divine economy, that no man is blessed for himself, but as a vehicle of communication of blessing to others. Abraham was blessed that he might be a blessing (Gen. xii. 2). So the Jews, (Psalm lxvii. 1, 2.) Talents are given, not to be carefully hid, but diligently traded with, for the good of others. Compare the parable of the talents with the solemn account of the day of reckoning. (Matt. xxv. 14—46.) Many are the advantages which the intelligent Christian possesses. He has an overflowing spring within of life-giving waters, the streams of which may diffuse themselves, and spread fertility all around. In the varied intercourse of man with his fellow men, he has always a treasury of the best kind, and may bring out of that treasury things new and old. In the social circle, as *iron sharpeneth iron, so* especially such *a man sharpeneth the countenance of his friend.* With his family, the husband dwells with his wife according to knowledge, he trains up his children in the way they should go, and he benefits his servants by domestic instruction. In his walks with his associates, by the sick beds of the afflicted, among the cottages of the poor, and with the children of the Sunday school, what means the instructed

Christian has of promoting their best, even their everlasting good! He stops the contagion of error and vice, and he infuses the counteracting principles, the very elements of truth and goodness. Then are we using knowledge, then are we not merely preparing to live, but really living, when we are guiding the humble inquirer, relieving the afflicted conscience, checking the progress of sin and infidelity, and exciting all around us to holiness and usefulness. In teaching we are taught. Well do we improve knowledge, when we follow the apostle's advice to Timothy, *study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.* The immense importance of this application of knowledge may be seen in the instance of Luther. Dr. Chalmers observes that, 'through the medium of the press and by virtue of scholarship alone, Luther bore with greater weight than did all his coadjutors, on the living history of the world; and, after all, it was from the cell of studious contemplation, from the silent depository of a musing and meditative spirit, there came forth the strongest and most widely-felt impulse on the mechanism of human society.'

Its most just application, however, is enabling us TO GLORIFY GOD. Every thing is really of use, as it tends to promote this great end of our being. The creature best fulfils the end of its creation, when it most exalts the Creator. This then is the chief scope of religious knowledge. That it tends to this may be seen not only in the uses already pointed out, but also in its enabling us to discern the divine glory in the truths and ways of God, and thus to declare and illustrate, defend and maintain that glory in all our intercourse with our fellow-creatures. David first prays, *Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name.* And then adds, *I will praise thee, O Lord my God, with all my heart, I will glorify thy name for evermore.* The doctrine of a crucified Saviour, for instance, is

to the Greek foolishness, and to the Jew a stumbling-block, but to the instructed Christian, it is *the wisdom of God and the power of God.* God shines *in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.* When our minds are illuminated with heavenly light, we discern something of the wisdom and the glory of this divine scheme of mercy, and we are able for ourselves to behold and rejoice in this glory, and then with all earnestness and affection to declare it to others. When Nebuchadnezzar was brought to the knowledge of himself and his God, he addressed all the nations, saying, *Now I Nebuchadnezzar praise, and extol, and honor the King of Heaven, all whose works are truth, and his ways judgment.* God is most dishonored where ignorance most prevails. The want of knowledge brings in idolatry (Isa. xlv. 20.) and every evil work (Psalm xiv. 4). Fruitfulness glorifies God, (John xv. 8.) and all spiritual blessings abound through the knowledge of God and Christ (2 Pet. i. 2, 3). As the angelic host have the greatest knowledge, so is their knowledge wholly used to glorify the Divine Being, and their song forever is, *Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever.* Even the knowledge of the creature and of earthly things may, as we see in the works of Boyle, and Ray, and Derham, be used to the manifestation of the Divine wisdom and glory; and much more should that which relates to intelligent spirits, and the mind and purposes and will of the great Sovereign of all worlds respecting their present and final condition. The more we discover of these things in a right spirit, the more we shall abase ourselves in the dust before God, and admire and set forth the Divine glory through our life. We shall enter with all our hearts into the apostle's conclusion of his survey of the Christian scheme, *O the depth,* (Rom. xi. 33—36,) and be prepared for those

beautiful lessons of Christian godliness, with which he follows out that conclusion (Rom. xii).

We may lastly notice among the right uses of theology, A DUE PREPARATION FOR OUR FINAL HAPPINESS. 'We may reasonably suppose that all the endeavors which we employ upon earth to know God shall not be lost to us in heaven, and that they who in this world shall acquire the best knowledge of him will have, at their entrance into the habitations of glory, the qualities most requisite for seeing him as he is.' Divine Knowledge is the very beginning of heaven. *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* If men perish for lack of knowledge, and for the abuse of knowledge, there is also a right use of knowledge by which our everlasting welfare may be furthered. *The excellency of knowledge is, that wisdom giveth life to them that have it.* (Eccles. vii. 12.) It teaches what no other science does, the state of things beyond the grave; it shows us the judgment to come, the woe of hell and the bliss of heaven; and directs us to a safe and satisfactory preparation for those eternal realities, that we may escape the eternal evil, and obtain the boundless and never-ceasing good. All other knowledge has either this defect, that it relates only to this life, or in its best aspect it is but subservient to divine knowledge. This it is that immediately and at once raises us above earthly things to higher and better regions, opens to us the gates of everlasting life, introduces us to the society of glorious spirits in the heavenly mansions, conducts us to the court of the King of kings, and never leaves us till it brings us to dwell before his throne for ever and ever. *Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.* (Col. i. 9.) *In thy light shall we see light.* (Psalm xxxvi. 9.)

Such are some of the right uses of Theology. You

will see that however some kinds of knowledge may be beneficial for common life, others beneficial and interesting to the mind, such as science, &c. this is not only more useful and interesting than any other, but also indispensably necessary for our present and everlasting happiness. Let us inquire then whether we are thus improving our acquisitions in divine truth. Do they bring us nearer to God? Do they open to us the Scriptures? do they guard us against error? do they make us humble? do we find them means of grace? are we using them to advance the salvation of others and to glorify God? are we by them becoming more meet for the heavenly inheritance?

It is a sad and miserable mistake, to consider attainments merely as a ground of self-elevation, and thus to be puffed up with them; they should rather be viewed as a talent for which we are accountable, as a trust in the occupation of which we are bound to be faithful. In this view indeed we shall see that they increase our responsibilities and enlarge our duties; but blessed be God they also increase the power and the high privilege of doing good to others, as well as the means of enjoying good in our own happy experience.

Christian student, then, be not only diligent in acquiring* divine knowledge, but be watchful to use and employ every acquisition for the divine glory. This will repay every sacrifice of vain pleasure, every

* Do not satisfy yourself with the knowledge that is thrown in your way, but search for it in humility, diligence, faith, and prayer, in every field which the gracious providence of God has opened to you. In such a day as this, excellent helps are within the reach of all. New and perhaps improved helps offer themselves almost every day. Do not be satisfied with a few helps in the way of books, which perhaps have lain by you for years past, and are now become old and wearisome, but consider it an obligation of Christian duty to some extent at least, to deny yourself both in money and time that you may avail yourself of those important advantages of increasing in the knowledge of God, in the perception of his glory, in the obedience to his will, and preparation for his kingdom.

indulgence of mere indolence, every conflict with worldly temptation. But never forget that for this profitable use of knowledge you especially need divine assistance. *I am the Lord which teacheth thee to profit.* Augustine observes, that the prophet here mentions utility, and not subtilty, as the end of Divine teaching. The apostle sums up what we have said in this prayer for his converts—*That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.*

CHATER XII.

JESUS CHRIST, THE CHIEF AND THE BEST TEACHER OF HIS PEOPLE.

HAVING dwelt so much on human writings, the Author feels that it will be refreshing to himself, and he hopes to his readers, in the close of his work, to turn our minds from human writings to the great Teacher, who came from God himself, and lives forever as the Counsellor of his Church. May every heart be raised to him, who was foretold as the Prophet like unto Moses, and who is still with his church as its Guide, and Leader, and Teacher. In the words of the martyred Ridley, 'Christ biddeth us to ask and we shall have. Therefore, O heavenly Father, the author and fountain of all truth, the bottomless sea of all understanding, send down, we beseech thee, thy Holy Spirit

into our hearts, and lighten our understandings with the beams of thy heavenly grace. We ask this, O merciful Father, not in respect of our deserts, but for thy dear Son, our Saviour Jesus Christ's sake.'

When a human teacher reflects on his own ignorance and weakness, and the immense moment of right instruction in the things of God, it is an inexpressible consolation to his mind, to be able to refer all who listen to him to ONE who can supply every deficiency, and to assure them that none who follow *Him* shall fail of reaching at last the heavenly mansions.

And delightful it is to the humble spirit of the true Christian, to receive all from this Divine Mediator. If he could do without divine teaching, if he could by his own efforts, without the wisdom which comes from above, become truly wise unto salvation, his Saviour's plan pleases him better, he had rather receive the gift as he does now through a Mediator, for thus it becomes a token of divine love, and a consoling evidence of his Father's favor and kindness to him.

We have already, in the third chapter of this work, explained the general nature of divine teaching; we would now view the subject in its immediate connexion with our Lord's office as the Prophet and Teacher of his church.

We notice first HIS DIVINE APPOINTMENT to this office. It was foretold by Moses, *The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him shall ye hearken.* Isaiah in the name of Jehovah directs the attention of the church to him, *Behold my servant, whom I uphold, my elect in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.* In the fulness of time this great prophet came, and in person declared, *All things are delivered unto me of my Father, and no man knoweth the son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son*

will reveal him. When he had accomplished his work of redemption, and was risen to his original glory, he sent his Holy Spirit on his apostles, filled them with divine wisdom, and called them to testify that he was the prophet of whom Moses had spoken. (Acts iii. 22. vii. 37.) The Father appoints him to this office, and the Spirit endows him with all requisite gifts to fulfil it, (Isa. xi. 1—5.) and acts as his agent in carrying on his work, (John xvi. 7—15.) and the result of this Divine appointment shall be, that *the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* (Isa. ix. 9.)

His QUALIFICATIONS for this office, which are peculiar and complete, may next be pointed out.

He is an *all-wise Teacher.* He has infallible wisdom. However pious human teachers may be, and however disposed to assist us, none are wholly free from ignorance and error; it is not so with Christ; *in him are hid all the treasures of wisdom and knowledge*, and this for us: he is *made of God unto us wisdom.* He not only knows what is in man, but in the Father also. (Matt. xi. 27.) The Divine Spirit is given by measure to man; it is given without measure to the great Mediator; (John iii. 34.) and *the Spirit of the Lord* that rests upon him is *the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord.* Look at the displays of this wisdom when he was upon earth; with what authority and distinctness, with what love and tenderness he instructed his followers; how he baffled all the tricks and subtilty of Scribes and Pharisees, Sadducees and Herodians; how ably he solved the artful questions about the tribute-money, the doctrine of the resurection, and the woman taken in adultery, leaving a holy lesson, and removing all the fancied difficulties; how wisely he taught his disciples as they were able to bear it, and opened their understandings to understand the Scrip-

tures; what depths of wisdom are there in his parables and discourses! He is still the same all-wise Teacher. He knows every circumstance. He knows every heart. *Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do.*

He is *an experienced Teacher.* He has himself practised all his lessons. He has learned in the school of experience the truths which he teaches. Human instructors are often inefficient, because they have had little experience; we all more or less fail, as we say and do not. It is a most humbling and affecting proof of our fall, that we can clearly discern and expose the fault of another, at the very time that we are blind to our own commission of the same fault; we can admit correct notions without their becoming living principles; but it is the peculiar glory of this Teacher that there is not an excellence which he sets before us in instruction that is not in full perfection in himself, and that he has not set before us in his own life; and this not merely in prosperous circumstances; he has known want and poverty, he has gone through darkness and temptation, he has been in deep sorrow and extreme suffering; *though he were a son, yet learned he obedience by the things which he suffered.* The Saviour first *did* and then *taught.* (Acts i. 1. Matt. xi. 29.) His early life in his father's business as a carpenter, is full of sweet instruction to the humble Christian. We think that it is of great value to have the advice of an experienced Christian, and so it is; but let us not fail to look still higher. All Christians may have the advantage of that experience which the Saviour's unequalled temptations and sufferings have given to him. This gives him such sympathy with his people, that *in all their afflictions he is afflicted.* He has again long exercised this gracious office. Look at the scholars of his school. Mark the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs,

the blessed band of the Reformers, and the holy Church, in ages past; they were all under his teaching. He has already guided thousands and millions safely home; he has lost none of them that were given unto him; he rejects none that come unto him; let us also go that we may have life.

He is *a kind Teacher*. Sometimes human teachers are harsh and severe; sometimes they do not like to be interrupted; sometimes they are dogmatic, proud, and negligent. But Jesus is mild and gentle, meek and lowly, kind and faithful. It is delightful to mark his readiness to instruct while on earth; when he was weary, when he wished for retirement, when they followed him into his secret retreats, when he had not time so much as to eat bread, when even little children were brought to him, he never once refused to teach. Blessed Saviour, may we imitate thy unwearied love! How precious are thy words, *Come unto me all ye that are weary—take my yoke upon you and learn of me, for I am meek and lowly in heart.* Read the 8th chapter of Proverbs, and in the invitations of wisdom see a beautiful picture of the willingness of Christ to instruct. See how graciously he promises, (Psalm xxxii. 8.) *I will instruct thee, and teach thee in the way in which thou shalt go; I will guide thee with mine eye.* Look at his life; though he speaks with authority, yet it is the authority of truth and love, as well as of power and dominion; it is all marked by inexpressible kindness, and patience, and tenderness. How wonderful his patience in bearing with the unbelief and dulness, the prejudices and perverseness of his disciples; what allowances he made for them, and how readily he pardoned, and again received them!

Once more, *he is an abiding teacher*. It was his last promise on earth to his church, *Lo, I am with you alway, even unto the end of the world.* Human teachers can give but short lessons and they are gone. However much we may sometimes desire their coun-

sel, there are seasons when they cannot come to us, and we cannot go to them. He is ever present, and the Christian can say that *He will be our guide unto death.* When in the midst of enemies, and under the most perplexing difficulties for his name's sake, we can, without the possibility of man's interference, realize the presence of this Teacher, apply to Him, and hold communion with Him; and He will give a mouth and wisdom which all our adversaries shall not be able to gainsay or resist. Happy are Christians, the pupils of the Teacher who has promised, *I will never leave thee nor forsake thee;* and who *may boldly say, the Lord is my helper, I will not fear what man can do unto me.*

From this view of his qualifications we must conclude, that He is an *unparalleled* Teacher: he has a fitness for this office that is quite unequalled. All the glories of his person as God and man, all the titles which he bears, all the endowments with which he is enriched as our Mediator, and all the offices which he has undertaken, eminently, and without a rival, qualify Him to be THE PROPHET. He is God, and therefore omniscient and omnipresent; he can counsel the thousands of his Israel in all ages and places, and at one and the same instant direct and lead them; nothing can be hid from Him: He is man, and therefore can descend to and sympathize with human infirmity. The union and combination of his varied names show his peculiar qualifications; he is the chief *Bishop, the Bright and Morning Star, the Counsellor, the Faithful Witness, the Guide, the Lawgiver, the Light of the world and the Light of Life, the Shepherd, the Sun of Righteousness, the true Solomon, the Teacher come from God, the Truth, the Word of God, and the Wisdom of God.* What an unparalleled Teacher is here! How long shall his people be clouded under the mists and darkness of human errors, because they come not to that better Instructor, who alone *teacheth to profit.*

(Isaiah xlviii. 17.) Let us too remember that he has assumed no office which he will not adequately fulfil; *faithfulness is the girdle of his reins.* We may entirely depend on Him for the due and full use of his endowments: *he is faithful to him that appointed him, as Moses was faithful in all his house;* but in a vastly superior, in an unparalleled degree: Moses *as a servant;* with human defects; *Christ as a son over his own house,* and though *touched with a feeling of our infirmities,* yet *holy, harmless, undefiled, and separate from sinners.*

The MEANS BY WHICH CHRIST TEACHES are very varied. We might go through the preceding chapters of this work, and show that all the different topics on which we have been dwelling illustrate the modes in which the Saviour instructs. By human learning, by holiness, by more immediate divine teaching, and by the Scriptures; by practical and controversial works; by the history of his church; by the ministry of the word, or the publications of His servants, He is carrying on one and the same design, the instruction of his people. The great Teacher is still one, the Lord Jesus Christ. Nor are different and apparently opposite modes inconsistent with his wisdom. John the Baptist comes in an abstemious manner and under a severe garb, *neither eating bread, nor drinking wine;* the Son of man comes *eating and drinking;* but both are divinely sent instructors, and *wisdom is justified of all her children;* they will believe and acknowledge, and improve the divine wisdom in all the methods by which he teaches.

All providences are his voice; all situations and circumstances teach the lessons of his school; the whole earth is the temple of his instruction. *The Lord is in his holy temple; let all the earth keep silence before him.*

He has given His word to be *a light unto our feet, and a lamp to our paths,* and there especially we have

the mind of Christ: He sends His ministers *to open men's eyes, and to turn them from darkness to light;* His people are not only enlightened by his beams themselves, but through this received light they communicate to others,* *among whom ye shine as lights, holding forth the word of life.* Afflictions are by Him made eminently instructive; His children can say to Him, *It is good for me that I have been afflicted, that I might learn thy statutes.*

But it is especially by His Divine Spirit that our Lord efficiently teaches. The light which His word, His ministers, Christians, or afflictions, or the course of His providence, may give, will all be without effect, till the Holy Ghost, with divine energy, open the blind eyes, and enable us to discern the true light. This is even more important than his personal ministry, as may be seen by the extensive effects produced through the outpouring of His Holy Spirit.

In the plan of the divine dispensations, the Son of God is the Mediator through whom the Holy Ghost is sent to man. *It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you.* This shows us that it is only through a Mediator that the Holy God can so reign over sinful men, as to communicate His blessings to them, or they can go to Him. We too much lose sight of the present medi-

* Even the most experienced teacher may receive great help from a weak Christian. Luther observes, 'I am a doctor in theology, and many persons readily admit that they have received considerable help from me on sacred subjects; but I have found myself assisted and raised up by a word from a brother, who thought himself in no wise my equal. There is much value in a word from Scripture, spoken by a brother, in the time of trial. For the holy Scripture ever has the Holy Spirit present with it, and in different ways he excites and builds up the heart by the word. Thus Timothy, Titus, Epaphroditus, and the brethren that came from Rome, comforted St. Paul, although he was far more taught and experienced in the word of God than they were. For there are times in which the greatest saints are weak, and others are stronger than they.'

ation of Christ. It is dishonorable to Him, it is injurious to His present grace and love, to think that salvation was, as it regards the sanctification of believers, finished when the Saviour died. Justification is not all our salvation. We need another blessing, illumination and inward purity. Holiness and obedience are essential to true happiness. And Jesus Christ has received of the Father that grace of the Holy Spirit, which He, as Mediator, now freely dispenses to sinful creatures, and by which they are enlightened and sanctified. And as sinners cannot have communications with and from a Holy God but through a Mediator, so the Holy Ghost is not communicated to man but through Christ (John vii. 37—39. xiv. 7). It pleases God thus to convey the blessing, that we may see that we have no claim to it, and do not merit it; that our knowledge and holiness may be more expressly of grace, and that Jesus may have the just and due reward of his cross, and the benevolent joy of dispensing salvation to perishing sinners (John v. 21. vi. 51). He rose to be Lord both of the dead and living (Rom. xiv. 9). We are saved by his life (Rom. v. 10), and He is, out of His fulness, dispensing, as Mediator, spiritual blessings to His people. Hence he says, *Because I live, ye shall live also* (John xiv. 19). It is an unspeakable comfort that this *river of the water of life* thus flows *from the throne of God and of the Lamb.*

The value of Christ's teaching may be more clearly discerned, by placing it IN CONTRAST WITH OTHER SYSTEMS OF INSTRUCTION.

NOMINAL CHRISTIANITY is fearfully prevalent through Christian countries. Our Saviour describes it, when he says to Sardis, *Thou hast a name that thou livest, and art dead.* This painful account of Sardis is too true a description of vast numbers among all Christian nations and Christian communities. From the best National Establishment, and the most select

religious society, down to the lowest rank of Socinianism, what multitudes have the name of Christian, and nothing of the life of Christ!

View the operation of this system, WHERE THE SENTIMENTS ARE CORRECT. The system of a barren orthodoxy, by whatever class of Christians it may be held, from the highest Calvinist to the lowest Arminian, is a contrast to the teaching of Christ. It is the bare religion of sentiment, as opposed to the vital and influential religion of motive. It adopts a correct outside form, and resting in it, becomes one of the most effectual opposers of the real truth. Setting itself against the life and influence of the very truth which it holds, and reproaching its faithful confessors, who *live godly in Christ Jesus*, it sits down self-satisfied with the mere profession of correct doctrine, in some particular favorite notions. Under this screen and mask, carnal nature, corrupt passions, and the love of the world and of sin flourish, not only with undiminished, but with increased vigor. St. Paul gives an awful prediction of this state of things: *In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof.*

The doctrine of Christ, where taught by that great Teacher, gives spiritual life; it leads to the mortification of all sin, and to abounding in all the fruits of righteousness; it fills with joy and peace; with love and humility; with devotion and spirituality; and it brings a man to walk with God, and to have his conversation in heaven.

View again the operation of the system of nominal Christianity under another form, which, disregarding the teaching of Christ, makes UTILITY the grand cri-

terion of moral obligation. The benevolent labors, and the improvements and discoveries which we owe to many authors of this class, make it the more necessary to point out its unscriptural character. It is the SYSTEM OF HUMAN EXPEDIENCY; one most extensively and injuriously prevalent at the present day. Its language, as expressed by its advocate Dr. Paley, is, 'actions are to be estimated by their tendency to promote happiness. Whatever is expedient is right. It is the utility of any moral rule alone which constitutes the obligation of it.' He founds this system on the Divine benevolence, which he states, 'wills and wishes the happiness of his creatures.' This is a partial view, and the conclusions are very unsafe and erroneous. Indeed Paley himself carries his own principles, legitimately enough for such false principles, to conclusions which show their error as a rule of conduct.

The fact, in contrariety to this pernicious system, is, that even the abstract truth, which is so clearly declared in the Holy Scriptures, that *all things work together for good to them that love God, to them that are the called according to his purpose*, is a matter of faith; the evidences of which, through the darkness of our understanding, are only partially seen at present, and will only be clearly discerned and fully developed at the last day. But to infer that what seems to us useful on the whole is thence right to be done, assumes that we adequately and fully know what is useful, and thus assumes in fact that we know infinitely more than our finite faculties can possibly comprehend. The rule is insufficient in cases where there is no positive precept, for it would be gross fallacy to infer a line of duty from a partial view of a few consequences. Much more would it be not merely a fallacy but a dreadful presumption to admit such an inferential rule when opposing clear precepts of God's word.

Under the plausible exterior of praising the Divine

benevolence, a deity is imagined suited to our carnal nature; God and his Christ are dethroned; man's will is invested with sovereign authority, and a mere refined selfishness and a disguised infidelity are established. Unquestionably God has connected man's happiness with obedience; and godliness in the issue will be found to be the highest utility; but making utility the ground of moral obligation is making man's precarious judgment of utility, than which nothing can be more fluctuating and uncertain, or more easily mislead and seduce, the guide of conduct.

God has higher ends in creating us than the mere happiness of man; he has formed all things for his own glory, as well as for the final good of those who love him; and many things to our view may be very useful that are very offensive to God, and ultimately very injurious to ourselves. What is the natural effect of this system? Overlooking Christ, to whom *all power in heaven and earth is given*, and his government of the earth, it destroys the noble actings of faith, and leads men to human motives, quite inadequate to produce that self-denying, self-sacrificing, and disinterested conduct which has been most beneficial to the human race. Under this system the apostles could never have said *they counted not their lives dear*, and Christianity would never have been propagated; Luther would never have effected the Reformation in Germany, or the martyrs in England sealed our own with their blood; and thus persecutions, oppressions, slavery, the inquisition of the Romanists, and every iniquity may be plausibly covered, even to the most tremendous crime that ever was committed: *It is expedient for us that one man should die for the people.*

How different the teaching of Jesus! He shows us—God is to be loved more than life itself; His law is to be obeyed at all hazards; He sits on the throne, and man is formed for his glory; *Thou hast created all things, and for thy pleasure they are, and were*

created. God has implanted a conscience of right and wrong in every bosom, and he has given his word to display his will to man; and to those that ask he gives his Holy Spirit. Here is a fixed, an adequate, and sufficient guide and standard for human actions, till the great day of judgment decide every thing. Whatever present difficulties the fulfilling of God's will may bring, a faithful conformity to it shall in the result invariably be found to be most for the benefit of a community, and for the good of the individual, most to promote human happiness, as well as to set forth the Divine glory.*

On the dead carcasses of a nominal Christianity, Infidelity, Mahommedanism and Popery feed and subsist. They have their chief nourishment in the worldliness, the selfishness, the vices, and the inconsistencies of Christians in name only. The bright light of Christian truth, exhibited in the faithful lives of Christians, would scare away these antichristian delusions.

INFIDELITY began indeed at the fall, and was the first step in man's ruin, and it has ever since been the natural growth of the human mind, and the spring-head of human misery. It arose with new vigor, and with bad eminence flourished in the decay of vital Christianity, and it now gathers its main strength and power from the corruptions of Christians in name. Not seeing the blessedness of the gospel in the happy experience of real Christians, it finds no preponderating good to set against the restraints of religion, and says, *Let us break their bands asunder, and cast away their cords from us.*

This system altogether and avowedly sets aside the Saviour and his religion, with, *we will not have this man to reign over us.*

If insubordination to rulers, speaking evil of dignities,

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* Dr. Dewar, in his Elements of Moral Philosophy, ably answers Paley, Vol. ii. 37—63.

and abused patronage; if Sabbath-breaking,—in its various branches of travelling, buying, selling, and working, and Sunday newspapers, parties, and pleasure-taking; if perjuries, profligacies, intoxication, increase of crime, and allowance of slavery in the West Indies, and burning of widows in the East Indies; if all these are both the symptoms and the consequences of infidelity,—to what an extent does it prevail in our country. Let a man be under the teaching of Christ, and receive his promises, and he flies from these and other iniquities; cleansing himself *from all filthiness of the flesh and of the spirit, and perfecting holiness in the fear of the Lord.*

The system of MAHOMMEDANISM presents us with a false prophet to supersede the prophetical office of Christ; its characteristic features are pride and lust of dominion, oppression, tyranny, and licentiousness. Look only at the countries under its dominant power, and mark its baneful influences, which form a perfect contrast to the beneficial efficacy of the teaching of Christ. It is the awful retributory judgment of God on a corrupt Christianity.*

The system of ROMAN CATHOLICISM, which is founded on an avowed admission of the offices of Christ, is in truth only a virtual setting aside of Him and his great salvation, by supplying human resources and remedies. What is the claim of infallibility, but

* We can speak here only of the corruptions of Christianity; to enter on *Paganism* would carry us too far. How striking is the description of idolatry in the 14th chapter of the Apocryphal book, the Wisdom of Solomon! after going through the vanity of idols, and showing that 'the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life,' the Author of that book thus sums up the evil consequences; 'so that there reigned in all men, without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery and shameless uncleanness. For the worshipping of idols, not to be named, is the beginning, the cause, and the end of all evil.' The description is faithfully true.

a direct invasion of that blessed office which we are now considering! The leading feature of popery is an usurpation of the offices of Christ; while it is a professed acknowledgment, it is the most extended and effective denial, of the Father and the Son. His word is either withheld from the mass of the people, or supplanted by pretended apostolic traditions; His Spirit is set aside by man's invented purifications, and his law by human omissions and additions.

In the language of a friend, 'What need is there of the teaching of the Holy Spirit, if the spirit of Roman Infallibility can reveal the sense of the *divine word?* What need of a *Divine Mediator* as *Priest*, if *Saints* can perform his office of intercession, and *Priests* can offer an unbloody sacrifice for the expiation of sin? What need of a *Divine Prophet*, when the *Church* can teach that wisdom which resides eminently and essentially in its *Head?* and what need of a *Divine King*, to sanctify the human soul by his power, if man, by penance and mortification, and alms, and prayers, can *sanctify* himself? On this system of heathenism under a Christian name, the whole glory of the gospel of grace is virtually overthrown: for thus fallen man can justify himself by his own goodness, sanctify himself by his own power, and glorify himself in his own perfection. Thus man assumes to be his own Saviour, by superseding the office of Him, the eternal Son of God, expressly and mercifully provided for this purpose.'

What then has been the fruit of this great corruption? No doubt there are exceptions, but speaking generally—'These *principles* of corrupt Christianity have been attended with a corresponding corruption in *practice*—a merely learned, or a superstitious and self-righteous, or an ignorant and overbearing priesthood,—an unnatural and self-imposed condition of social life, "forbidding to marry, and commanding to abstain from meats, which God had created to be

received with thanksgiving," 1 Tim. iv. 3,—the direct encouragement to sin in plenary indulgences—a second probation after death in purgatory—the purchase of masses for the dead—the invasion of domestic confidence by auricular confession, and similar instances of priestly influence over the conscience—above all, that tyranny over human opinion which is the necessary result of the supremacy of an Infallible Head, and which, enslaving the mind by ignorance of Bible truth, and terrifying the conscience by priestly domination, makes man the slave of man, and renders the body the victim of absolute power; a slavish condition of society being the natural and general result of full Roman Catholic ascendancy.*

Where there are exceptions, as in the cases of Pascal and Quesnel, those very exceptions are odious to that apostate church; and their retention of Roman peculiarities has been seriously injurious to their own full perception of the truth.

What a contrast is here to the blessed doctrine of Christ! No tyrannous domination; no pomp and pageantry of external show; no dressed and painted idols; no fumes and clouds of incense; no gorgeous processions; no dumb pantomime; no crossings and bowings, crucifixes and candles; none of these mark

* By their *Indexes*, the Romanists have most effectually set themselves against Christ, and his teaching. The Reader may see this fully exemplified in Mendham's account of Indexes, both Prohibitory and Expurgatory of the Church of Rome. Some points are there clearly established. The free circulation of the word of Christ is intentionally impeded, pp. 24, 33, 34, 184; its main doctrine—salvation by grace, through faith—is in every way opposed, p. 130, and those works which have most of the mind of Christ are especially prohibited: such as Dupin, Fenelon, Quesnel, and Pascal amongst the Romanists, and all the works of the Reformers. It is curious to see such works as those of Beveridge, Bingham, Burnet, Cave, Locke, Milton, Walton, &c. (see p. 122) condemned. Mr. Mendham observes, "It is not the extent of the truth to say, that a *good* library might be formed from the books condemned by the Papal Indexes; they would furnish an almost *perfect* one, perfect indeed for all the purposes of absolute and abundant utility."

the doctrine of Christ: it is the simplicity of truth; the dominion of love; the pure offering of spiritual worship. Though it be indeed foolishness to the wise of this world, it is characteristic of the greatness and glory of God. It is a revelation of Father, Son, and Holy Ghost; a proclamation of Divine mercy to rebels; a grand display of sovereign grace; a free salvation, entirely wrought out by God himself. It produces a change within, a moral revolution, and transforms a fallen sinner into a child of God, and a meet companion for heavenly spirits through eternity. Its genuine fruit here is *love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance;* its fruit hereafter is *everlasting life.*

How infinitely superior is the teaching of Christ! How pure and excellent is his instruction, when compared with every false system! His word is truly an infallible standard. There he speaks with divine authority, fixing and concluding, under the awful sanctions of our Creator, all the most important practical truths needful for man to know. *The people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes.* The officers sent to apprehend him testified, *Never man spake as this man.* By his Spirit he *convinces the world of sin, and of righteousness, and of judgment.* He opens the full extent of our disease, and unveils, not a fictitious, imaginary, and deceitful drama of human nature, but such a representation, that every one instructed by Him can say, 'This is a picture of my heart,' 'This is the real state of the world.' He also provides, He manifests, and He applies, not a deceitful drug, vain and inefficient except to injure and destroy, but a complete remedy. There is not only the removal of guilt, but in the mode of removal the very spring of a future righteous conduct. He instructs the highest monarch on his throne, he overlooks not the poorest peasant in the cottage: the poor are indeed the special objects

of his attention. He schools not man in his misery with the hard declamations of a severe master, but with the sweet and tender accents of love; He quiets and soothes, he guides and leads into all truth. The words of one of his under teachers well describe the instruction of the Chief Teacher: *We were gentle among you, even as a nurse cherisheth her children: So, being affectionately desirous of you, we were willing to have imparted to you, not the gospel of God only, but also our own souls, because ye were dear unto us.* He not only recovers for us our forfeited inheritance, but shows us God our reconciled Father, and presents us before Him as the recovered children of His love, again privileged to enter our Father's house, and dwell in his presence and favor through eternity.

Let us more explicitly point out THE CHARACTER OF HIS TEACHING. His whole course of instruction is wonderful. He sometimes brings His children to the very gates of hell before they see the light of saving truth;* their way is often dark and intricate, and sometimes very painful and distressing, before they arrive at peace and joy in believing. *I will bring the blind by a way that they knew not, I will lead them in paths that they have not known, I will make darkness light before them, and crooked things straight.*

Notice its enlightening and sanctifying character. His teaching REALLY ENLIGHTENS. It does not merely

* Bishop Reynolds, in his Third Sermon on Hosea xiv. has these striking remarks: 'When a poor soul has been with Jonah in the midst of the seas, compassed with the floods, closed in with the depths, brought down to the bottom of the mountains, wrapt about head and heart and all over with the weeds, and locked up with the bars of sin and death; when it has felt the weight of a guilty conscience, and been terrified with the fearful expectation of an approaching curse, lying as it were at the pit's brink, within the smoke of hell, within the smell of that brimstone, and scorchings of that unquenchable fire which is kindled for the devil and his angels; and is then, by a more bottomless and unsearchable mercy brought unto dry land, snatched as a brand out of the fire, translated into a glorious condition, from a law to a gospel, from a curse

convey a notion to the intellect, but a vital influence; it is not *in word only, but in power, and in the Holy Ghost:* His words *are spirit and life:* He can say, *I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.* It is not like the light of the moon on a cold and chilling night, but like the light of the sun, warming and enlivening. Other teachers can bring right sentiments before us, but this Teacher has a superior power; He is not only *great in counsel,* but also *mighty in work.* (Jer. xxxii. 19. Isaiah xxviii. 29.) He claims it as His prerogative to *put wisdom in the inward parts,* and *give understanding to the heart,* (Job xxxviii. 36). Though the Bible be plain, yet we want a right spirit before we can understand it. Jesus gives this. He was promised, as *a light of the Gentiles, to open the blind eyes* (Isa. xlii. 6, 7). He did not literally give bodily sight to one Gentile, it is therefore a far better light that the promise intends, even the spiritual light which he communicates to the soul. Under His teaching we discern the infinite value of the soul, the evil of sin, the way of salvation by grace through faith, the wisdom of being truly religious; and thus *the eyes of our understanding are enlightened to know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.* God himself also is made known to us by Christ: *No man hath seen God at any time; the only begotten Son, which is in the*

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to a crown, from damnation to an inheritance, from a slave to a son; then, then only, never till then, is that soul in a fit disposition to sing praises unto God. When God hath forgiven all a man's iniquities, and healed all the diseases of his soul, and redeemed his life from destruction.....and crowned him with loving kindness and tender mercies, turning away his anger, and revealing those mercies which are from everlasting in election unto everlasting in salvation, removing his sins from him as far as the east is from the west; then a man will call upon his soul over and over again, and summon every faculty within him, and invite every creature without him, to bless the Lord, and to ingeminate praises to his holy name.'

bosom of the Father, he hath declared him. In a higher and fuller sense than any human teacher can attain, our blessed Redeemer gives this best instruction: *the Lord giveth wisdom; out of his mouth cometh knowledge and understanding: he layeth up sound wisdom for the righteous.* There is a special instruction which He gives to His true disciples beyond that which others receive or can give, (Matt. xiii. 11—16. xvi. 17). May we constantly look to Him for this saving illumination, and never rest only on the teaching of man.

We encroach on the office of Christ as the Teacher of his Church, when we give to any human being, or to authorities in the church, or any councils that may be called, power to interpret the word infallibly. This great error of the Roman Church is not uncommon in a subordinate degree among Protestants. The Romanists endeavor to support it by what they consider a parallel case, the JUDICIAL POWER to interpret the laws. But Melancthon showed 'the wide difference between the judicial power committed to a few individuals in a state, and the influences of the Holy Spirit enabling the true followers of Christ to understand the wisdom revealed in the gospel, which is far beyond the reach of human wisdom.'

His teaching TRULY SANCTIFIES. Human teaching often fails of its highest ends, and the best instruction of man, in the best of truths, may be a stumbling block to some, and foolishness to others: but it is not so with the Saviour's teaching; when He instructs, he gives *the meekness of wisdom.* He not only enlightens, but he teaches us to deny all sin and live wholly to God. He is himself *the Refiner*, who purifies his people and makes them *zealous of good works.* Those are not under his instruction who think that hope in Him is consistent with allowed sin. He makes the covetous liberal, the deceitful sincere, the dishonest upright, the drunkard sober, the licentious

chaste, and the worldly-minded, spiritually-minded. Of this Shepherd all his sheep can say, *He restoreth my soul, He leadeth me in the paths of righteousness for His name's sake.* Humility is that part of sanctification, for which the most eminent of his servants are peculiarly distinguished. Paul thought himself *the least of the apostles, and less than the least of all saints.* It is a part of His plan of teaching to let His people first see the folly of their own wisdom, and the insufficiency of their own righteousness, as in the case of Augustine and Luther, and then to bring them with the simplicity of a child to receive His wisdom, and submit to His righteousness. It is very observable that our Divine Teacher does not restore us from our ruin so much by accurate knowledge as by penitence and faith, by love and obedience: by the state of the heart he then rectifies the understanding: he gives a right disposition, and so prepares for a right sentiment. Thus he sanctifies as well as enlightens. Well then may all his people join Nicodemus in asserting, *Rabbi, we know that thou art a Teacher come from God: for no man can do these miracles that thou doest, except God be with him.*

We would, in conclusion, notice THE RIGHT RECEPTION OF THE LESSONS of this best Teacher.

When Moses and Elijah appeared with our Lord in the mount of transfiguration, the voice from the cloud said, *This is my beloved Son in whom I am well pleased, hear ye him:* the voice seems to set aside Moses, the lawgiver of the Jews, and Elijah, their leading prophet, that the Son might remain the supreme and perpetual Teacher, and we might constantly attend to him. How then shall we best fulfil this heavenly mandate? Some practical directions may here assist the Christian Student.

Be deeply SENSIBLE OF YOUR NEED OF HIS TEACHING. It is a strong description of the state of men without Christ, *walking in darkness and dwelling*

in the land of the shadow of death, (Isaiah ix. 2.) but it is the real condition of all men who have not seen this great light. (John xii. 46.) A man may live in the darkness of heathen lands amidst all the blaze of light that shines in a Christian country, if he neglect and despise the Light of Life. Our minds are dark, our hearts are hard, our prejudices are numerous, our affections are perverted. We cannot learn religion merely by books and human instruction; by natural talent and powers of intellect; or by the letter even of the inspired scripture, or the best explanations of scripture from God's most favored servants. Even past knowledge will not suffice for present and future exigences; we are constantly dependant on Christ for fresh supplies of his illuminating and sanctifying grace. We press the necessity of this child-like spirit, of this sense of ignorance, and our own entire want of that instruction which He can give, remembering that solemn thanksgiving of our Redeemer, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.* Whenever we perceive our ignorance, let us then at once look up to him for wisdom: let all our self-wisdom on religion, whether opposed or added to the divine mind, be seen in its true light as the most egregious folly, and his Gospel have its full triumph in *casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

BELIEVE that HE DOES REALLY TEACH all who commit themselves to him. As *he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him,* so in coming to Christ for instruction, let us have the same precious faith. It is no fabled story; it is a solid, a cheering, a delightful truth. He is not indeed visibly present, but the

Christian knows that he does truly and efficiently instruct, and fulfils his own promise, *I will not leave you comfortless, I will come unto you.* As the loadstone, while out of sight, and under a table, will attract the needle, which follows the magnet wherever it moves, so the Saviour, while invisible, is through all impediments really influential on the minds of his people. Let us have faith in him. Human lessons may be acquired by skill, acuteness, and a good memory, but the instruction of Christ is received through faith. It should greatly assist the Christian's faith to observe in his past experience what has been already done for him. He can say, *One thing I know, whereas I was blind, now I see.* He has already learned much. *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true.* What he has already done is but the pledge of what he will do hereafter. If we now *know in part*, it is an earnest that we shall hereafter *know as we are known.* Gospel blessings come through faith, and the great difficulty here is so to live by faith, as to realize the presence and wisdom, the power, love, and daily teaching of this Divine Prophet.

Humbly, diligently, and obediently USE ALL APPOINTED MEANS FOR RECEIVING HIS INSTRUCTION. After giving the promise of Divine Teaching, the Psalmist says, *Be ye not as the horse or as the mule which have no understanding;* and then teaches us willingly and gratefully to receive and submit to divine instruction. So our Lord assures us, *Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.* May we then listen to this great Teacher in every mode in which he teaches his children. Mary sitting at the feet of Jesus, hearing his word, is a beautiful picture of the posture in which the Christian wishes that his soul should constantly abide; always listening to the instructions of Christ. We cannot indeed now lite-

rally sit at his feet, but in every portion of scripture which we read, in every faithful sermon which we hear, in every pious book which we peruse, in every visit to a poor believer in Jesus in his affliction, in every part of the Christian's life, we are, as it were, going to the Saviour and sitting at his feet. Man's teaching, where faithful, is not an obstacle to our being taught by Christ, but a means by which he teaches. All other Christian Instructors are sent by him as under-shepherds; he is the chief Shepherd and Bishop of our souls. We are not indeed to receive from them any instruction but according to his mind. What says the Master? should be our constant sentiment with reference to Christ, as others used it with reference to human authorities. If a Heathen could say, 'Plato is my friend, and Socrates is my friend, but truth is more my friend,' well may a Christian say, 'Christ is the truth, and Christ is dearer to me than all the world.' We should indeed infinitely prefer his word before that of any earthly relation, or we are not worthy of him. He has also multiplied figures, parables, and lessons, by which we may, as it were, ascend step by step, every day and every hour, to constant communion with him. Where can we be without a constant memorial of him? He is the Sun of Righteousness that illuminates the world, the bread which nourishes to everlasting life, the door by which we enter the sheepfold, the habitation wherein we dwell, the way in which we journey to heaven, and the true vine, united to which we bear fruit. In short he is our light, our life, and glory. To the end of our days we must always remain learners at his feet, and while we act up to knowledge already given, he will continually give us fresh lessons of his love (Ephes. iii. 18, 19). Let us then day by day bring all our perplexities to him, and constantly seek his guidance, and follow his will, so shall we assure our hearts that we are under his teaching.

CHERISH A JOYFUL EXPECTATION OF PERFECT KNOWLEDGE through Christ hereafter. On a large scale he *shall not fail, nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law.* Every individual believer may say, *thou shalt guide me with thy counsel, and afterward receive me to glory.* He is with his people in their life, and all *through the valley of the shadow of death,* and when on the borders of the eternal world, he stands ready, as it were, to receive and welcome them home. (Acts vii. 25.) If indeed we be Christian Students, we are going to the land of light, we are on our way to those blessed regions where *there is no night,* and no darkness. It is the glorious description of our residence above, *the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof; and the nations of them that are saved shall walk in the light of it.* Let us have a realizing anticipation of the day when we shall behold the great Teacher, and *know as we are known.* A transforming and assimilating influence shall accompany the beatific vision; *we shall be like him, for we shall see him as he is. The Lamb is the light* of the heavenly city; all the communications of light will therefore proceed from him. *The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.* We may well suppose that he who has said, *What I do thou knowest not now, but thou shalt know hereafter,* will remove the veil which now prevents our beholding the beautiful form and proportion of many a sacred truth, and the light and glory of many a dispensation at present hid in the *clouds and darkness that are round about him.*

Christian Students, rise then to your high vocation. Here is a Teacher incomparably excelling every other Instructer; here is a school infinitely beyond the highest and most renowned school and college here below;

the science is good not only for time, but for time and eternity; the honors are not fading, but durable; the rewards are not merely earthly and temporal, but also heavenly and everlasting; like godliness, his teaching is *profitable for all things, having the promise of the life that now is, as well as that which is to come.* All may here attain the great prize, and the pursuit of it shall not be full of anxiety and toilsome labor, or the attainment of it leave an aching void in the soul. It is heaven upon earth to live with Christ here below, and to rejoice in hope of the glory of God, and we shall find hereafter *in his presence fulness of joy.* Christian Students, *cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise; for yet a little while, and he that shall come will come, and will not tarry.*

In the meantime, then, and till that great Teacher come, and in his light we see light, we conclude with the apostle's charge to Timothy—

GIVE ATTENDANCE TO READING.

APPENDIX.

Eight chapters of the English Edition, beginning with the eleventh and ending with the eighteenth, are omitted in the body of this work. The subjects of these chapters are as follows: "XI. Outlines of the History of Divinity," containing remarks on "the Fathers, the schoolmen and their contemporaries, the Reformers, Successors of the Reformers, the Nonconformists, the Divines of the Restoration and Revolution, Modern writers; XII. Reflections on the preceding outlines of the History of Divinity; XIII. Brief courses of the study of Divinity; XIV. Religious Libraries for persons in various classes of Society; XV. Parochial Religious Libraries and diffusing of Religious knowledge by tracts; XVI. The Minister's Library; XVII. The Missionary's Library;" and "XVIII. Hints for the advancement of Theology." These chapters, though not of a character to interest the generality of American readers, are too valuable to be entirely separated from the work. It has been thought proper, therefore, to abridge them, and to publish the more interesting parts in the form of an Appendix.

OUTLINES OF THE HISTORY OF DIVINITY.

It will be necessary to divide the subject under different heads, or classes of writers. We propose to consider therefore, in distinct sections, the Fathers, the Schoolmen, the Reformers, their Successors, the Nonconformists, the Divines at the Restoration and Revolution, and those of Modern Times.

The Fathers.

The title of Fathers is variously extended or limited, and is made to include by some, only writers to the fourth or fifth century, and by others, writers to the twelfth or thirteenth. We would here take it in its largest acceptation.

We have but few remains of the first ages of the church; as it has been beautifully remarked 'to believe, to suffer, to

love,—not to write, was the primitive taste.' Yet those remains which we have, are too valuable to be neglected. Milner, one well competent to judge, observes, 'Ecclesiastical antiquity has been too much depreciated in our times, and students in divinity have been discouraged from the study of the Fathers. In truth, a selection of them ought to be made: to praise or dispraise the primitive writers in general, is obviously absurd.'

It is a sad mistake to give the Fathers a kind of divine authority, of which their often fanciful interpretation of the scriptures, and grossly contradictory explanations, renders them unworthy. The Hon. Robert Boyle justly observes of them, 'Generally they were worthy men, and highly to be regarded as the grand witnesses of the doctrines and government of the Ancient Churches; most of them very pious, many of them very eloquent, and some of them (especially the two critics, Origen and Jerome) very learned; yet so few of the Greek Fathers were skilled in Hebrew, and so few of the Latin Fathers either in Hebrew or Greek, that many of their homilies, and even comments leave hard texts as obscure as they found them; and sometimes, misled by bad translations, they give them senses exceeding wide of the true. So that many times in their writings they appear to be far better divines than commentators, and in an excellent discourse upon a text you will find but a very poor exposition of it.'

Witsius, in his True Theologian, speaking of some of the Fathers as widely shining lights of the primitive church, adds, 'Whose knowledge consisted not in acute subtleties of curious questions, but in devout contemplation of God and His Christ: whose simple and chaste manner of teaching will not sooth prurient ears, but impressing on the mind the character of sacred things, will inflame the soul with the love of them: whose blameless innocence of manners, answering to their profession, and praised even by their enemies, fortified their doctrine with irrefragable evidence, and was an evident sign of their familiar intercourse with the most holy Deity.' In his Essay on the efficacy of the Baptism of Infants, he thus farther expresses his sentiments, in his usual spirit of Christian love and wisdom: 'I am not pleased to discuss their errors with severity, which I see is the manner of some writers now, who labor with so mad an itch and so varied an outcry of condemnation, that they defile their paper on every occasion, and even without occasion, with the faults of the Fathers. I think that that reverence is due to the Fathers of the Church, eminently merited by their diligence, zeal, and example, that we should pass by their blemishes in their other virtues. At the same time, it is not to be dissembled,

that they have often unhappily discussed things of the greatest moment, and frequently admit expressions which, unless softened by the most kind interpretation, give a very hard sense.'

The Fathers have been studied rather controversially than practically, and thence the study may have comparatively been unfruitful as to real edification. Milner has led us to a better plan of reading them. Their testimony to the Holy Scriptures has been elaborately displayed by Lardner; and that of the Ante-Nicene Fathers to the divinity of Christ, by Mr. Burton. Their evidence, from age to age, in favor of the main truths of the gospel, is of great importance, and especially their testimony on the Socinian controversy; and their deeply serious views of spiritual and eternal things, cannot be read without profit. Yet, as critics on the sacred text, they are inferior to writers since the Reformation; and, as final judges of divine truth, or as having any traditional authority to decide scriptural obscurities, they must be utterly renounced. Even from the beginning *false philosophy* (Col. ii. 8.) began to corrupt the church. An Usher might read the whole body of the Fathers with profit; but unless, as in his case, there be a special reason for doing so, there would be no adequate advantage, and many disadvantages in so extensive a study. Milner, in a private letter to Newton in 1771, says, 'there were some very great Christians among them, though most of them mixed gospel truths with strange whimsies. The mixture of Platonism with the gospel was a great evil.'

Little need be added respecting individual Fathers. The Epistle of Clement to the Corinthians, and the Epistles of Ignatius are beautiful specimens and remnants of Christian antiquity.

Justin Martyr, Tertullian, Cyprian, Chrysostom, Athanasius, and Augustine, shine as splendid lights in the early centuries. Their answers to the heathen of their day furnish us with ample materials for meeting the sophistries of infidels and heathen nations in our own times.

Men of the learning of Justin and Tertullian were doubtless used as important means of furthering the gospel by their character, as men of superior understanding, and therefore not easily deluded, as well as by their treatises. To see them humbling themselves before the gospel, despising their former notions, and strenuously counteracting their influence, not only by their profession, but by their defences of this new faith, must have had a prodigious influence. Though it seemed right that the gospel should be introduced to the world by poor and illiterate men, (1 Cor. i. 26—29.) yet in its farther advancement, in resisting the subtilty as well as malice of its enemies, it should avail itself of the best human help, of wisdom and

learning, under the influence of divine blessing, to assail its adversaries with their own misdirected weapons.

Jerome's and Origen's invaluable labors in the restoration, preservation, and handing down to us the pure text of the word of God must not be overlooked; to their revisions and translations of that word how much are we now indebted for that invaluable gift, the Holy Scriptures.

The Author has been delighted with the little which he has read of Augustine. The humility, devotion, and unction of this Father; the acute, lucid, and happy way in which he meets his objectors; and the heavenly wisdom (James iii. 17.) running through his remarks, will always, notwithstanding the excess of allegorical interpretation and the defect of a clear statement of justification, make his writings valuable.

There are, in the voluminous works of the Fathers, many treatises that may be separately read with considerable advantage. Such as Justin Martyr's and Tertullian's Apologies, Cyprian's Letters, Augustine's Confessions, his City of God and Treatises against the Pelagians, Origen's work against Celsus, Gregory's Pastor, Eusebius's Ecclesiastical History, and many delightfully devotional treatises in Bernard.

Justin Martyr's clear view of Justification may be seen in the following extract of his Epistle to Diognetus—'He gave his Son a ransom for us; the holy for the transgressors, the good for the evil, the just for the unjust, the incorruptible for the corrupt, the immortal for mortals. For what else cover our sins but his righteousness? In whom else could we the unjust and the impious be accounted righteous, but in the Son of God only? O the sweet exchange! O the unsearchable contrivance! O the unexpected benefits, that the iniquity of many should be hid in a righteous one, and that the righteousness of one should justify many who were unjust.'*

Chrysostom held the same doctrine distinctly, showing in the case of Abraham, (in his 2nd Hom. on the Epistle to the Romans,) that works of faith do not justify before God. 'The Apostle means to show that even Abraham was justified by faith; in which indeed there is the excellence of a mighty victory; for it is not indeed unlikely that one who has no good works should be justified by faith, but that a man adorned with beauteous deeds, should be just not thence, but from faith, is truly wonderful.'

As we depart from the apostolic age, the church in general departed from evangelical simplicity. Dr. Prideaux in his

* See Justin Martyr's Works, Ed. Paris, fo. 1742. Some doubts have been raised whether the Epistle be his. Dupin considers it to be so, without certainly affirming it.

address to the reader before his Life of Mahomet, says, 'The churches in the East having drawn the abstrusest niceties into controversy, did thereby so destroy peace, love, and charity from among them .... that they lost the whole substance of their religion, and .... in a manner drove Christianity quite out of the world by those very controversies in which they disputed with each other about it. So that .... the Saracens taking advantage of the weakness of power, and distractions of councils which those divisions had caused, soon overran with terrible devastation, all the Eastern Provinces of the Roman empire; .... turned every where their churches into mosques, and .... forced on them the abominable imposture of Mahommetanism.' pp. vii, viii.

Nothing can be more painful than the interminable and fierce conflicts on the veriest trifles which divided large portions of the professing Christian church. A heathen author, probably exaggerating the actual state of things, says, 'the hatred of Christians to each other, exceeded the fury of wild beasts against men.' God had His own servants in the midst of those days, but it was only His special mercy and faithfulness to His promises (Matt. xvi. 18.) that preserved a church amidst such unchristian controversies. As might be expected, amidst such a general decay of piety, not many works worth studying have come down to us from the sixth to the fifteenth century. Bede, Bertram, Theophylact, and Bernard, are among the most useful writers in that period.

The titles of the centuries before the Reformation, given by Cave, are very significative of the state of divinity in each age:

1. Apostolic.
2. Gnostic.
3. Novatian.
4. Arian.
5. Nestorian.
6. Eutychian.
7. Monothelite.
8. Eiconoclastic.
9. Photian.
10. Obscure.
11. Hildebrandine.
12. Waldensian.
13. Scholastic.
14. Wickliffite.
15. Synodal.
16. Reformed.

The Schoolmen, and their contemporaries.

Of the schoolmen Luther says, 'They did nothing but propose paradoxes; their whole art was founded in a contempt for scripture; and here I know the truth of what I say, for I was brought up among them.'

Leighton observes in his address to students, 'That you

may not be imposed upon by the common reputation of acuteness and learning, I confidently affirm, that to understand and be master of those trifling disputes that prevail in the schools, is an evidence of a very mean understanding; while, on the contrary, it is an argument of a genius truly great, entirely to slight and despise them, and to walk in the light of pure and peaceable truth, which is far above the dark and cloudy region of controversial disputes.'

Usher says of the schoolmen, 'They were good to puzzle men's heads with unnecessary doubts, but bunglers in resolving them, and that their writings had done more mischief to the church, than brought advantage either to learning or religion; that they might serve for controversial disputes in the schools, but were very improper for the pulpit, and altogether useless for the functions of civil life.' Bishop Wilkins gives similar views in his Gift of Preaching.

Bonaventura and Aquinas, styled by their admirers, the seraphic and angelical doctors, were the most famous writers of the schoolmen. Luther says, Bonaventura is the best among all the school divines and church writers. Estius's Sum is said to contain the best account of the scholastic divinity. Colet's opinion of Aquinas is worth recording. Speaking to Erasmus, who had been praising that school divine, he said, 'Why are you so fond of commending that schoolman, who, without a great deal of arrogance, could never have reduced all things into such positive and dogmatical definitions; and without too much of a worldly spirit, he could never have so much corrupted and defiled the pure doctrines of the gospel with his mixture of profane philosophy.'

Dark indeed, was the state of divinity, when at the commencement of the Reformation, the faculty of theology at Paris declared that 'Religion was undone, if the study of Greek and Hebrew was permitted;' and one of the Monks uttered these words, 'They have invented a new language which they call Greek, you must be carefully on your guard against it, it is the mother of all heresy. I observe in the hands of many persons a book written in that language, and which they call the New Testament. It is a book full of daggers and poison. As to the Hebrew, dear brethren, it is certain, that all who learn it become instantaneously Jews.' Yet, through Divine mercy, even those dark ages were not left wholly without scriptural writers. Bradwardine, Wickliffe, Huss, and Jerome, diffused some rays of evangelical light through the darkness.

Bradwardine and Wickliffe were British Divines. Bradwardine speaks with much grief of the general departure from

the doctrine of free grace, and compares it to that of the four hundred and fifty false prophets united against one. He says, 'How many indeed in our times despise thy saving grace, and contend that free-will is sufficient for salvation, or if they use the term grace, either use it perfunctorily as a pretence, or boast that they deserve it by the strength of their free-will.' He speaks afterwards of almost the whole world as having thus gone into the error of Pelagius.

Wickliffe's life and sentiments have been recently fully investigated by the researches of Mr. Vaughan, who has placed his character in a yet higher light than he had been generally held. He distinctly held justification by faith only. He speaks thus, 'The merit of Christ is sufficient of itself to redeem every man from hell. Faith in our Lord Jesus Christ is sufficient for salvation. We are not to seek to be justified in any other way than by his justice. We become righteous through the participation of his righteousness.' Wickliffe's Translation of the Bible, with prefaces and arguments to each book; and the hundred and above volumes that he wrote against Antichrist and the Church of Rome were, doubtless, important preparatory steps to the Reformation. In his book, entitled 'The Pathway to perfect knowledge,' he tells us what pains he had taken in translating the Bible into English—how he had got many old Latin Bibles, 'for the late books,' said he, 'are very corrupt.' He employed many learned men to assist him in the fourth translation. He taught that the truths of the gospel suffice to salvation, without observing the legal ceremonies. He urged all classes to study the Scriptures, especially the New Testament, which, he says, 'is full of authority, and gives instructions to the simple, especially on all points needful to salvation.'

The writings of Wesselus of Groningen, who died in 1489, were published in one volume, 4to. in 1614. They appear, from Luther and Milner's account, to be eminently evangelical. In our own country also, Dean Colet went many preparatory steps toward reformation, in Henry the Seventh and Henry the Eighth's reign, not only by promoting literature, but also by throwing a just slight on the School Divines, and bringing the Scriptures freely before the people in his ministry, as the only fountain of Christian wisdom. He could not go far in error, one of whose precepts was, 'Call often for the grace of the Holy Ghost.' In the statutes of St. Paul's School he directs, that Christian authors, such as Lactantius, Prudentius, Jerome, Ambrose, and Austin should be read along with the best classics.

Indeed, on the revival of literature, before the reformation, Augustine's 'City of God' was expounded in the University

of Oxford to a large auditory.* Several of the works published in the reign of Henry the Eighth, before the Reformation was fairly established, mark the struggles between light and darkness. The Primer of Henry the Eighth, in English, contains many admirable prayers; and the alterations in its numerous editions attest the gradual growth of a purer doctrine. The Articles of Religion in 1536, and the Institutions of a Christian Man in 1537, though mixed with much Popish doctrine, mark the same growth; though the influence of Gardiner, in the preparation of the Necessary Erudition, published in 1543, rendered that less pure than the former works; and on Edward's accession it was no longer circulated by authority: yet all these works show that light was winning its way through the darkness, and the dawn of a better time was already apparent.

The Reformers.

The sixteenth century introduces us to the wonderful display of divine grace in the GLORIOUS REFORMATION. It was a real Reformation—a return to God on the purifying principles of His own word. It was one of the mercies of that era, that it was the revival of literature, particularly in the knowledge of the original language of Scripture. The discovery of printing amazingly facilitated the diffusion of divine truth, and in consequence, the revival of religion. Men of learning were very generally men of God, and gave in the reformed churches the tone of religion to the course of study in universities and seminaries. Learning was more exclusively religious then than at any future time; and many writers on general subjects, who incidentally mention religion, were manifestly right in doctrine. Would that this could be said now!

It is an era that calls for close attention and diligent study. The original writers and the historians of that age will amply repay all our researches. They will both edify the heart, and fortify us against almost every modern as well as ancient error. The poet, Cowper, writes to a relation respecting his studies, 'Let your divinity, if I may advise you, be the divinity of the glorious Reformation. I mean in contradistinction to Arminianism, and all the *isms* that were ever broached in this

* Would not that fine monument of human genius and piety be still a happy corrective to the injurious tendency of Heathen Classics? Is not our system of education now far too exclusively classical? and may not some of the national sins of our country, our pride and love of earthly glory and national aggrandizement be attributable to this cause?

world of error and ignorance. The divinity of the Reformation is called Calvinism, but injuriously; it has been that of the Church of Christ in all ages; it is the divinity of St. Paul, and of St. Paul's Master, who met him in his way to Damascus.' In this view the author fully concurs; and he feels it the more important to press the subject, as the Reformers have been either disparaged or neglected by modern writers.

To show that the Reformers have been neglected, we need only look at the list of books recommended in the lists of Dr. Wotton, Bishops Cleaver, Watson, and Tomline, Dr. Williams, and Dr. Doddridge. Bishops Cleaver and Tomline almost wholly leave them out. Dr. Williams, in his Christian Preacher, has very little noticed them. Even Doddridge, who enters at some length into different schools of divinity, entirely forgets this school. To say nothing of foreign Reformers, Luther, Melancthon, Calvin, Zuinglius, Martyr, and Bucer, he mentions not our own Jewell, Latimer, Cranmer, Nowell, Foxe, Willett, Hooker, Perkins, &c. Though he gives generally just and discriminating characters of subsequent writers, the more scriptural school of the Reformation is wholly omitted. The departure from their principles produced a neglect of their writings in previous days, and this made them scarce and dear; and hence, probably, some of these writers omitted them, but this very omission tended to increase the disregard to them. The Church of Christ, and the Church of England, as a pure part of that Church, have materially suffered from this neglect.

The more the Author has read of the writings of the Reformers, whether of our own or other countries, the more he is fully disposed, making allowances for an ancient dress, and some errors of the times, to agree with those who think that they were eminently scriptural in their sentiments and statements. They are less systematic, and more experimental; less theoretic, and more practical, on Christian principles; they are more consistent in doctrine, and more useful in application, than many of their successors. Their standard of divinity is of a high, and sound, and generally uniform character. Those who are supposed by some to have improved theology, have, in the author's opinion, really lowered the tone of divine truth.

The work of the Reformers was not, as it has been noticed, like the work of the Apostles, introducing a fresh and original body of religious truth; but the removing of all those massive obstructions, under which the truth that had been given was buried and lost, and placing the recovered light on a candlestick, that it might *give light to all in the house.* Their great principles were the supreme authority of the Holy Scriptures

over the mind and conscience; and the responsibility of every human being to God, and to God only, as the ultimate judge, for his faith and conduct; and thence the paramount duty of each one exercising his own judgment on the divine records, and drawing his own sentiments from them.

God showed on an illustrious scale the POWER OF SIMPLE FAITH IN HIS WORD, to break through all kinds of impediments and obstructions, which for a thousand years the great enemy had been casting round that word. The Reformers lived by faith on that word, and, sustained by hopes realized through faith, (Heb. xi.) they endured the conflict, and attained the crown.

It was a merciful providence that the very elements of our national constitution in England were imbued at the Reformation with the principles of the gospel. Our coronation service is throughout evangelical. Our king is acknowledged to reign by the grace of God. Our Houses of Parliament, our Colleges, our elder Grammar Schools, and our Assizes commence their proceedings with prayer. Our indentures, our writs, our bills of lading, all in form acknowledge God. Our coats of arms have generally Christian mottos. Our ancient wills have all a pious commencement. The whole land is divided into parishes, and every parish has its appointed teacher. Christianity is a part of our laws, and has a national establishment and public maintenance. We have thus the complete framework of *a chosen generation, a royal priesthood, a holy nation, a peculiar people.* Alas! that it should now have become so generally only the frame-work! like the magnificent ruins of the temple, of which it might be once said, *The Lord is there*, but on which we must now write *Ichabod, the glory is departed;* till the full time come, when the old wastes shall be built, and the former desolations shall be raised up, *and they shall repair the waste cities, the desolations of former generations.*

The doctrine, the revival of which chiefly characterized the Reformation, was that of JUSTIFICATION BY GRACE THROUGH FAITH. This runs through all the writings of the Reformers, like a rich vein of gold, and their works are, in this doctrine particularly, a mine of invaluable wealth to the church. 'A Christian may glory,' says Luther, 'that in Christ he has all things: that all the righteousness and merits of Christ are his own by virtue of that spiritual union which he has with Him by faith. On the other hand, that all his sins are no longer his, but that Christ through the same union, bears the burden of them. And this is the confidence of Christians, this is the refreshment of their consciences, that by faith our sins cease to be ours judicially, because they are laid on Him, "the Lamb of God that taketh away the sin of the world."'

Luther considered this the great doctrine of Christianity, and the test of orthodoxy or heresy, as it was held soundly or corruptly; that all other points were subordinate to or centred in this; and that every objection to it which could possibly be devised, was done away by this single consideration, namely, that a right faith was necessarily productive of good works.

Tindal was one of the earliest Reformers, and has been called the apostle of England. He will amply repay perusal. He is clear in his doctrinal statements, taking the same views as Calvin, though he wrote before him; he is comforting, practical, and devotional.

Latimer, by his naiveté and simplicity, his wit, honesty, and piety, has, more than the other Reformers, retained his popularity. He will furnish many hints for useful addresses to the people.

Cranmer's writings manifest sound learning, deep piety, and holy wisdom. His Catechism and his Book on the Sacrament, and the Homilies prepared by him, are full of the very spirit of the Reformation.

Bishop Ridley and Philpot were esteemed among the most learned of our Reformers. They had sound and clear views of that gospel which they sealed with their blood.

Bradford's Letters are among the most edifying and instructive remains of this period; the sweet spirit of adoption breathes throughout.

Jewell is eminent for his extensive learning, his sound views, and his Christian eloquence. All his works are valuable.

Fox is a voluminous writer, having written several works besides his Acts and Monuments; he is serious, honest, and open in his avowal of the doctrine of Christ.

Knox was more especially called to action than to writing, and his life is a vivid book, illustrating by its own brightness the energy of divine grace; his History of the Reformation, which is his principal work, was not finished by himself.

The character of the writings of FOREIGN DIVINES was diversified.

Luther is powerful, lively, and decisive; a keen, distinct, and strong evangelical statement distinguishes his writings. He is ever insisting on the main doctrine of justification by faith, and boldly maintaining the whole range of truth.

Melancthon is polished and cautious, decisive in the same main doctrine, but hesitating on many points, and backward to state his views on Calvinistic topics, having much natural aversion to controversy.

Calvin has an uncommonly fine genius, and is full of beautiful and original illustrations of God's word; he is more con-

sistent, and accurate, and systematic than the other Reformers. His danger is pushing his statements beyond the Scriptures.

Zuinglius is acute, penetrating, and adventurous; he holds justification by faith, but has some peculiar opinions.

The respective characters of the principal Reformers admirably qualified them for their work; the honest courage of Luther, the mild and holy spirit of Melancthon, the acuteness of Zuinglius, the clear mind and fine genius of Calvin, the holy wisdom of Cranmer, the determined boldness of Knox, all under the influence of divine grace, made them the worthy and suitable champions of the Reformation; and, with all their faults, to this day their writings remain invaluable documents of sound theology.

It is delightful in Calvin's last will, made only a month before his death, to see him (while expressing his continuance in the same faith which he preached, but without introducing any of those views which distinguished his system) offering up his desire to God, in terms that every Christian would concur in, 'beseeching him so to wash and cleanse me in the blood of the great Redeemer, which was shed for all poor sinners, that in his image I may appear before his face.'

Erasmus was far from rising to the evangelical spirit of the Reformers; and his course furnishes a most instructive lesson of the evil and danger of wanting a simple and upright, a decided and devoted confession of Christ, and a readiness to suffer for his sake. The highest wisdom is to be simple, open and bold in our confession of Christ. Christian Reader! may this grace ever be given to us from above!

The Reformers urged strongly the importance of the literal interpretation of scripture. Luther says, 'The literal sense of scripture alone is the whole foundation of faith and Christian theology.—'Allegories prove nothing, and are empty speculations;' in this, Melancthon, Calvin, Peter Martyr, and the great body of the Reformers concurred: Calvin indeed more entirely pressed the literal interpretation, and his whole Commentary is on this plan.

We need not here attempt to draw the line farther as to the theological sentiments of the Foreign divines. As Melancthon grew in experience he became more cautious in his sentiments, as the different editions of his common-place book prove. Yet his correspondence with Calvin, shows that he by no means held Calvin's view in that obnoxious light which many do.

Nor can we, in this rapid sketch, enter with minuteness into the views of distinct churches. Authors in the Lutheran churches generally followed Melancthon; and in the Reformed,

Calvin; and in the Belgic churches before Arminius, an ultra Calvinism prevailed among many.*

Successors of the Reformers.

The Reformation was maintained by SUCCESSORS of a similar spirit. The chief writers for a great part of a century after that blessed event, preserve a uniformity of doctrinal statement which we do not subsequently find. The Holy Scriptures reigned with just and beneficent sway over human authors, and were the ultimate referees on all questionable topics. Many able and pious men succeeded the Reformers, and that in places of authority and influence, and thus carried on and maintained the work which had been so happily commenced.

The writings of this age are full of gospel truths, clearly displayed and applied. They are very instructive and edifying, and with few exceptions, a remarkable uniformity of doctrine prevailed.† With great powers of mind and extensive learning, they enforced the peculiarities of the Christian faith.

Yet the character of some of these writings is marked by a refinement of statement, and a multiplication of distinctions and divisions, and a subtlety of argument, instead of the more simple, experimental, and practical character of their predecessors. They seem to have been driven to this by the subtleties of Papists and others who opposed them.

The leading divines in Queen Elizabeth's reign must be considered as making rather a more distinct and explicit

* The sources of information respecting the Reformers are (1.) Their publicly acknowledged catechisms, confessions, creeds, defences, and replies. (2.) Their more private writings. (3.) Original Historians, such as Seckendorff, Scultetus, Sleidan, and Thuanus, for the continent; and Fox, Fuller, Burnet and Strype, for our own country. Modern historians, as Hume, Robertson, and many others can by no means be relied on for a just view of the principles of the reformers. Of more ancient historians also it may be observed, that some, like Fox, write in the true spirit of the Reformation. Take for instance his account of the origin of printing, he attributes it to the ordination of God, and enters into a religious view of its value. Robertson (a Christian divine), giving an account of the same thing, calls it, in a serious historical work, 'a fortunate discovery.' Fuller is pious, quaint, and witty. Others, like Strype, Burnet, and Brandt, attain not in their own views the spirit of the Reformers, but are very valuable in their collections of original information and authentic documents. It is gratifying to see that the works of the Reformers are much more in demand than they were, and that they are now, both on the continent and in our own country, reprinting on a fuller scale than hitherto. May God grant that their writings may thus accomplish a second revival of religion, similar in its effects, and more extended in its operation, and with all the advantage of the experience which we have since had of the danger of departing from their scriptural principles!

† Till Arminius arose, there were no contests of any moment but with the Papists, or those who disliked the church ceremonies.

statement of Calvinistic doctrine than their predecessors. Calvin's Institutes were read in the schools by order of convocation. Indeed, an ultra Calvinism, which appears to have been maintained by some, rather than the scriptural divinity of our first Reformers, led, as might be expected, to opposing statements in doctrine. With this a pertinacity on one side of adherence to, and on the other of rejection of, non-essential ceremonies grew and extended. Thus the attention of Christ's church was turned from vital truths; and a disputatious and unchristian spirit was excited.

On the Continent, doctrinal discussions arose. They originated mainly with Arminius, who was a pupil of Beza's, and at one time approved of his and Calvin's views. About the year 1600, he was requested to write a confutation of some ministers at Delft who opposed Calvinistic views, and undertaking to do it, he embraced the opinions which he intended to confute.

The leading position of Arminius is, that God elects to salvation from foreseen faith and holiness: but it is with many modifications, and conceding that man could not by his natural ability believe. The leading position of Calvinists is, that men are elect, not for, but unto faith and holiness. The innumerable modifications and ramifications of these positions have occasioned all that strife which has arisen on this subject. It will be obvious that the excess of one system is Antinomianism, and of the other, Pelagianism; but it would not be difficult to show that either position might be so guarded and qualified in itself or by other parallel doctrines, as on the one hand fully to provide for salvation by grace, and on the other to secure man's responsibility, the obligations of the moral law, and every interest of holiness; the points on which the true believer on either side will cordially meet.

The most serious evil of Arminius's views is their tendency to deface and injure the freeness, and fulness, and riches of divine grace, and to exalt the powers of man; a tendency which was seen in the retrograde course of many who have adopted his sentiments.

There are serious evils also in pushing Calvinistic views to an extreme. Speaking favorably of Dr. Ames's work against Grevinchovius, Usher still observes, 'If in seeking to make that straight which was crooked in the Arminian's opinion he hath bended it too far the contrary way, and inclined too much upon the other extremity, it is a thing which in the heat of disputation hath befallen many worthy men before him.'

An adequate sense of our fallen, and ruined, guilty, and depraved state, lies at the very root of all this controversy. Let this be deeply felt, let the exceeding sinfulness of sin,

and our just desert of everlasting punishment through sin, be adequately perceived, and there will be little difficulty in other things. The only wonder will be that condemnation is not final and universal; and that, for any human being, there should be riches of grace to pardon, save, and for ever bless. The ruin of any will be easily resolvable into an equity, infinitely wise and holy in the Sovereign Ruler of all worlds; and the salvation of any into the unsearchable riches of divine grace.

In the Author's own view, as the reader will have seen, the position that we are elect unto holiness, is more scriptural (Ephes. i. 4. 2 Thess. ii. 13, 14. 1 Pet. i. 1, 2.) and more agreeable to the views of the Reformers and of the Church of England, and less liable to abuse, and more accordant with those dispositions which it is the great design of the gospel to produce; but he is satisfied that the difference may be made merely verbal, and, if salvation by grace be held, should never separate Christians.

Arminius retained the all-essential Christian doctrine, justification by faith; and, in some other respects, held the doctrines of grace so clearly, that he would, by some modern writers, have been charged with Calvinism. The study of his works might be very useful to those who have, under that name, opposed evangelical religion.

His change of sentiment, however, led to great discussions. Men too readily thought the whole essentials of religion were at issue, and earnestly contended for their own particular views.

Disputes increased till it was thought desirable by the authorities in Belgium, to convene a Synod at Dort. This was held in 1618 and 1619; and the decrees of the Synod contain a very able, clear, and distinct statement of Calvinistic views. They are well worth attentive study. Nothing can be more unfair than Tilenus' abridgment of them, adopted by Heylin, Bishops Womock, and Tomline. The acts at large, with the sentiments of the divines from different places appended to them, will amply repay the perusal. Mr. Scott translated but a small part of the whole volume, and has too much considered the history of the preceding events given by him, as impartial.

The course of treatment adopted against the Remonstrants, with the great talents and abilities of some of them, such as Grotius, Episcopius, Curcellæus, and Limborch; and, must we not add, the agreeableness of their doctrines, to the natural intellect, if not to the unconverted heart, all tended to spread their views very widely, and prepared for that falling

away from the doctrines of the Reformation which was more distinctly marked in the following age.

If we may judge from the accounts before us, the learned GROTIUS, and those who acted with him, were severely treated. Severity as usual failed of its end. But we cannot here enter into the history of the times, or consider whether provocations on one side, may not have occasioned severities on the other. The death-bed of Grotius was Christian. His defence of the truth of the Christian religion, and of the atonement are still valuable works. But his expositions explain away the doctrines of the Bible, and he made sacrifices and admissions to opposite parties, Papists and Socinians, which truth does not justify, and which, under the sanction of his name, gained access, and helped to bring on a lamentable and an extensive departure from the truth.

The Deputation to the Synod of Dort, and the conduct of the English Divines there, show that the doctrines of Arminius were then considered as novelties. The publications of the Foreign Divines, Arminius and Episcopius, Grotius, and Limborch soon seem to have produced a great change, not only in their own but also in other countries, and a change truly injurious as far as it tended to weaken scriptural statements of the doctrines of grace.

Some observations will now be added on individual writers. The invaluable HOOKER died in 1600; his life by Walton, written with that simplicity which marks Walton's Biographical pieces, gives us an interesting view of his meek and humble, meditating and retired character; while his works manifest great vigor of thought, eloquence of expression, soundness of judgment, and decidedly evangelical sentiment: his Ecclesiastical Polity is one of the bulwarks of the Established Church of England. Richard SIBBES is an excellent author of these days. His 'Bruised Reed' and 'Soul's Conflict' were published by himself; but many of his works were published from notes taken while he was preaching. He died about 1635. It is to be regretted that his works have never been wholly collected and published, with such corrections or notes as might be requisite. They are full of evangelical and consolitory statement, and yet very holy and practical, and are deservedly favourite works with pious and devout minds.

There is another character that is specially worthy of our attention, both for the value of his writings, and the wise and holy part which he took; we mean Archbishop USHER, who died in 1656. He was one of the most wonderful men of that wonderful age, and is not unjustly styled by Dr. Johnson, 'the

great luminary of the Irish church.' The praise which he received from the most learned men of the age was of the highest character, and the University of Oxford in 1644, styled him 'the most skilful of primitive antiquity, the unanswerable defender of the orthodox religion.' He had read ALL the Fathers. His loyalty in the most trying scenes was proved to the uttermost: while he freely discharged his conscience in reproving the sins of the royal party, and testifying against injurious measures pursued; yet he adhered to the king amid all his trials.

Dr. HAMMOND had extended learning and real piety, and is valuable for criticism and antiquity, but his views are far from the simplicity of the principles of the Reformation. He is not sound on justification by faith; righteousness by faith in Christ has ever been *a stumbling stone and a rock of offence.* Rom. ix. 30—33. Yet one golden sentence of his deserves recording—'O what a glorious thing, how rich a prize for the expense of a man's whole life, were it, to be the instrument of rescuing one soul from ruin!'

Bishop SANDERSON is more correct in doctrine. His works, though not abounding with the grace of the gospel, do not, as far as we have read them, present views opposing that grace. He was a man of great reflection and judgment, had much reputation as a casuist, and his works have many important discussions and decisions. He has been charged with contradictions and subterfuges in his casuistry, and though much allowance should be made for the peculiar times in which he lived, and the difficult cases brought before him, perhaps he cannot wholly be cleared of partiality, in favor indeed of a righteous cause: though that can never justify a partial course. Rom. iii. 8.

The writings of the pious, learned, and modest MEDE, who died in 1638, remain still invaluable monuments of sanctified learning, and a treasury of instruction on the most difficult subject of prophecy, though to some parts of his views on that deep and mysterious part of Scripture there have been serious objections. He first laid open the method of the Book of Revelation, and led the way to that system of interpretation which in the main has been since adopted by the generality of Protestant Commentators. He purposely abstained from any public statement that might appear to favor either the remonstrant, or contra-remonstrant views.

Bishop TAYLOR is a writer of the first-rate powers, with a fine imagination, and much devotion, holiness, and humility. Yet he is too ascetic, and has too little of the good tidings of the gospel. Bishop Heber notices his defence of Episcopacy and the Liturgy as very powerful; his practical and devo-

tional writings call forth his chief powers, and will ever make him acceptable to the pious mind. He fell into something of Pelagian errors, and, like Warburton, did not consider the immortality of the soul revealed to the Patriarchs. It is also to be regretted that prayers for the dead have received countenance from some passages in his writings.

Many excellent divines on the continent, such as Zanchius, Junius, Pareus, Piscator, Spanheim, Amesius, &c.; and others in our own country, Greenham, Bishops Babington, Cowper, Andrews, &c.; Hieron, Downame, Whateley, &c. lived in this period. We pretend not to know all their writings, nor to defend all we do know; but have seen enough to be satisfied that much instruction is to be derived from them.

The Non-conformists.

We would take this term in a large sense, as comprehending all in our own country who, from the Reformation, disliked and separated from the Liturgy and ceremonies of the Established Church, till we come to modern times. It will be obvious that this class includes authors of very different sentiments and character, but our object is only to give brief hints and sketches.

Among the Non-conformists there is a class of divines, whose writings remain imperishable monuments of sanctified talent, learning, and piety, and who have been followed by others down to our own days. No one can well read the practical writings of such Scotch Presbyterians as Guthrie and Dickson; or the English Puritans, Cartwright and Burroughs; or the Independents, Owen and Goodwin; or the Non-conformists, Baxter, Manton, Bates, Howe, Flavel, Charnock, and the once despised Bunyan; or more recent writers, as Henry, Grove, Earl, Grosvenor, and Bennet, without edification, and in their works are some of the finest specimens of the workings of pious and powerful minds on the subject of religion in our language. In general, in their writings, there is little interference with worldly politics, and but little, comparatively, with church government. Those living in the rebellion were too much carried away by it; but in many there was much separation from the world, great integrity, indefatigable industry, and a high toned spirit of piety and devotion. Some were men of great learning. They clearly state the doctrines of the gospel and guard them (some perhaps too much) on every side; they minutely discriminate between the sincere and the hypocrite; they were acquainted thoroughly with the workings of the human heart, and with the Holy Scriptures; their expositions of which are full of

valuable matter. When thrown out of the church and kept by an unhappy policy in silence, they turned their leisure to the best advantage in multiplying publications chiefly on practical devotion.

The character of the age was more scholastic than that of the Reformation, and in this view not so scriptural. The principles of the Reformers were tried out and proved at the very stake: there was not equal distinctness, but there was more simplicity and unction.

A multiplication of distinctions and divisions in their discourses was a fault of the successors of the Reformers, and most of the earlier authors of whom we now speak fell into this fault, and multiplied divisions almost without end. Still their writings not only retarded the decline of religion, but maintained a spirit of deep piety, which they spread in America as well as in this country.

The Non-conformists, after the restoration, were much more generally loyal than the Puritans of the Commonwealth. Time had dissipated false theories, and shown Christians the danger of interfering with this world's politics.

Some of the leading characters demand particular notice. That of Dr. Owen stands eminent in various respects. His devotional, and practical, and expository works are an invaluable treasure of divinity. It does not appear to me that he took a wise or a Christian course, with regard to government; ministers should never direct the politics of this world. *Let the potsherds strive with the potsherds of the earth:* the minister's objects are higher. His character, and his decision to support the Protectorate must have had influence in maintaining that usurpation. The defence set up for him falls short of a justification of his conduct, and it is better at once to acknowledge what is deemed the error of an eminent servant of God, than justify him throughout. His sermon after the king's death would tend to strengthen Cromwell's hand, and he evidently had a close intimacy with that usurper. With this serious drawback on his character, we freely avow, that his writings are eminently spiritual, devotional, and edifying. He is full of Biblical learning, sound exposition of doctrine, acuteness, and information. His controversial writings against the Socinians and Papists, on the question of justification, on the Jewish Questions, Sabbath, &c. are valuable and important. There is hardly any modern controversy that he has not well-digested and furnished matter for the defence of the truth. He gives expanded and rich views of the fulness of the gospel. His book on the 130th Psalm, is one of the fullest displays of evangelical forgiveness that we have ever seen. The Christian familiar with the conflicting exercises of exper-

imental religion will be sensible of its value. It was a real service to the Church to have his works collected as they are (including the Exposition of the Epistle to the Hebrews) in 28 vols. 8vo. and they will furnish the Student with ample defences of the gospel against its various enemies. He was too minute and systematic in his distinctions for the largeness of scriptural truth; but he enters into the deepest recesses of the heart, shows clearly the evangelical principles by which sin is to be subdued, and more minutely almost than any other writer displays the various details of holy and devotional feeling. He is here invaluable.

Baxter was another eminent divine of these times, of immense reading and writing also. Perhaps he ought not to be numbered among the Non-conformists. In some measure he was indeed led away by the politics of the times; yet, notwithstanding this and some of his controversial writings, and his Reformed Liturgy, this holy man, when silenced, continued to attend the established church. His practical writings are invaluable; powerful, awakening, with deep views of eternity, and the most heavenly meditations on the future state. The defect of Baxter's practical, or rather *experimental* writings, was such as might be expected from his defects in doctrinal views. We do not now remember (even in his most glowing work, the Saint's Rest) any very glowing views of the amazing love of Christ to the most sinful, and the freeness of his salvation. His method of peace to troubled consciences is circuitous and perplexed, instead of the direct road of simple and immediate faith. His Christian Directory is one of his most valuable works. His main power was in addresses to the conscience, in which he was probably more free and unfettered than most writers. His controversial writings are of various character. His Catholic Theology has much valuable information, and his reasons for the Christian Religion contain an able statement of the Evidences. He had to contend at first with Antinomians, who abused the gospel: he was a great pacificator, and those things which, in one view, are the highest excellence of character, seem to have led him into most of his mistakes. From an anxious desire to unite all parties, and to guard most carefully against the abuse of the doctrines of grace, he departed from the simplicity of the gospel, and multiplied the very divisions, which we may well believe it was the desire of his heart to heal. 'Mr. Baxter considered Calvinists and Arminians as reconcileable, making the difference between them of but small account. The scheme of the Arminians appears to me to undermine the doctrines of salvation, by grace alone, and resolve the difference between one sinner and another into the will of man,

which is directly opposite to all my views and experience. Nor could I feel a union of heart with those .... who hold with the gospel being a new remedial law, and represent sinners as contributing to their own conversion.'

Mr. Cecil says, 'Baxter surpasses all others in the grand, impressive, and persuasive style; but he is not to be named with Owen, as to furnishing the Student's mind. He is, however, multifarious, complex, practical.'*

It is painful to see two such eminently holy men, and useful writers, as Owen and Baxter, writing against each other as they do. With a conviction, agreeing with Mr. Cecil, (that Owen is much nearer the truth in doctrine,) it is yet painful to see Owen so severely handle such a man as Baxter, and to see Baxter's recriminations. One is only comforted in the thought of their perfect union above, in together magnifying the riches of that grace which has covered all their asperities. What a lesson may such differences teach us of ceasing from man! We learn similar lessons in the disputes of good men, on points of discipline as well as of doctrine.

But it is impossible to enlarge on each individual. Mr. Hervey sums up their respective characters with happy discrimination. '*Dr. Owen*, with his correct judgment and immense fund of learning. *Mr. Charnock*, with his masculine style and inexhaustible vein of thought. *Dr. Goodwin*, with sentiments truly evangelical, and a most happy talent at opening, sifting, and displaying the hidden riches of scripture; these are, I think, the first three. Then come *Mr. Howe*, nervous and majestic, with all the powers of imagery at his command. *Dr. Bates*, fluent, polished, with never-ceasing flow of beautiful similitudes. *Mr. Flavel*, fervent and affectionate, with a masterly hand at probing the conscience and striking the passions; *Mr. Caryl*, *Dr. Manton*, *Mr. Pool*, with many others whose works will speak for them ten thousand times better than the tongue of panegyric, or the pen of biography.'

The Divines of the Restoration and Revolution.

We now proceed to the character of Writers of the Established Church at the Restoration, and Revolution, and succeeding period. The History of Divinity, in the century from the Restoration, to the middle of the 18th century, is by no means cheering to the Christian eye, though it furnishes many a safeguard, and much valuable instruction. Let us trace it in its progress.

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* Mr. Cecil observes in his Remains, 'There is something so remarkable in the genius and spirit of the gospel, that it is not to be understood by any force of speculation and investigation. Baxter attempted this method and found it vain.'

Bishop Burnet has many valuable, very valuable qualities as a Divine. His pastoral care is exceedingly useful, but his religion was injured, and his spiritual character greatly lowered, by engaging as he did in worldly politics: though the friend of Leighton, he falls vastly short of Leighton's unction and spirituality. His views of this school will tend to awaken the fears of an evangelical mind, alive to the danger of false philosophy: (Col. ii. 8.) they are the views of a partial and attached friend, one of the class which he describes: a class undoubtedly worthy of the Student's attention, and from which much, directly and indirectly, may be learned. The improvements, however, which these excellent men introduced, by no means compensated for their defects of evangelical statements, and their keeping in the back ground the peculiar doctrines of the gospel.

The danger of giving up scriptural expressions, and changing for those we think less offensive, is very great, and the presumption very daring. Witsius speaks justly against the over-refined delicacy of giving up phrases of scripture for our own fancied smoother and more judicious expressions.

Robert Hall observes, with his accustomed terseness, 'If it be replied, Why adhere to an offensive term when its meaning may be expressed in other words, or at least by a more circuitous mode of expression? The obvious answer is, that words and ideas are closely associated, and that though ideas give birth to terms, appropriate terms become in their turn the surest safeguard of ideas, insomuch that a truth which is never announced but in a circuitous and circumlocutory form, will either have no hold, or a very feeble one on the public mind. The anxiety with which the precise, the appropriate term is avoided, bespeaks a shrinking, a timidity, a distrust with relation to the idea conveyed by it, which will be interpreted as equivalent to its disavowal.' We would press this point because of our strong conviction of the many evils of giving up scripture phraseology. The thing escapes with the term, or is deepened or otherwise in the impression of its importance according to the strength or weakness of the term employed to designate it. What words did Paul use to preach the gospel? 1 Cor. ii. 1, 4, 13. The original cast of the truth of Revelation, naturally seems to require a corresponding originality in the mode of expression through which they are communicated, in order that the ideas intended to be conveyed by them, may as far as possible be precise and determinate.

Bishop Reynolds died in 1676. He is a writer of great value, and deep piety and experience. His sentences are astonishingly terse and full of matter, and his doctrine is

throughout evangelical, spiritual, and holy. His commentary on the 14th of Hosea is particularly excellent. His works have been lately republished.

Archbishop Leighton died in 1684. He is one of the very first divines of the British Church, whose writings breathe throughout the spirit of devotion, a noble strain of deep piety, a most humble, heavenly, and loving spirit, an elegant mind, and a scriptural standard of evangelical doctrine.

Bishop Beveridge died in 1708. He himself published only his more learned works, his Catechism, and one or two small pieces: but his executors published many volumes of Sermons, his Private Thoughts, &c. never intended for the press. The whole of his English works have been correctly edited by Mr. Hartwell Horne. His Private Thoughts have been of inestimable service to the Church, from the deep piety and devotion and evangelical sentiments of this excellent bishop.

Archbishop Tillotson, in his private character, seems to have been remarkably sincere and upright,* open and generous, bearing reproaches patiently, longing for the union of the churches of Christ, charitable, and above ambition and the love of money. Far would we be from throwing any doubt on his personal piety; his very excellencies are the reason why it is necessary to advert to his erroneous views. His writings are singled out, with those of Chillingworth, by Mr. Locke, as eminent examples of perspicuity. He seems to have been early prejudiced against preaching the doctrines of Christianity. When he was at Kiddington, in Suffolk, the parish universally complained that Jesus Christ was not preached among them—he meets such an accusation in his sermon on Titus iii. 2. 'I foresee what will be said, because I have heard it so often said in the like case, that there is not one word of Jesus Christ in all this. No more there is in the text; and yet I hope that Jesus Christ is truly preached, whenever his will and laws and the duties enjoined by the Christian religion are inculcated upon us. Here was his grand mistake; and the connections of his text, both in the close of the former, and the following verses, might have shown him that his view was not correct. We do not preach Jesus Christ merely by preaching his laws. He is far more than a Lawgiver, and his laws derive immense energy and force from his atonement, and are eminently effective through his grace. His views on justification (see his Sermon on Justifying Faith) are far from the views of our Reformers. After reading it, we are less surprised at Milner's strong

* Two of his expressions are admirable: 'I cannot endure a trick any where, much less in religion.'—'Let us never do any thing for religion that is contrary to it.'

expression, 'Grotius on the continent, and Tillotson in our own island, with their numerous followers, corrupted it (justification by faith) with all their might. He objected to the Athanasian Creed. His sermon on the eternity of hell torments is seriously objectionable, as trifling with the plain declarations of scripture. He seems to have been misled by Episcopius, whose writings Tillotson's biographer asserts contributed much to the forming of some of the greatest divines of our country, in the age of which we speak. Did they not rather contribute to injure and deteriorate the divinity of this age?

Dr. Barrow is a superior writer in the same school.

The powers of his mind were of the highest order; and in his sermons on the passion of Christ, and on his incarnation, we have very able statements of the fundamental truths of the gospel; and his treatise on the Pope's Supremacy, has been said to be the most valuable on that topic in the English language. In his sermons on Faith, there are some magnificent passages; but there are others in which we cannot concur, though he distinctly acknowledges it to be a fruit of the Spirit. In his sermon on Justifying Faith, he speaks of God's being, by Christ, become reconciled, 'so as generally to proffer mercy, upon certain reasonable and gentle terms, to all that shall sincerely embrace such overtures of mercy, and heartily resolve to comply with those terms required by him; —namely, the returning and adhering to him, forsaking all impiety and iniquity, and constantly persisting in faithful obedience to his holy commandments.' This is not the simplicity of the gospel of Christ. Who shall be saved on the terms of constantly persisting in faithful obedience to his holy commandments!

In the general strain of sentiment, there is, it appears to the Author, a material departure from the character of scriptural divinity. Compare an epistle of St. Paul's and a writer of this class, and you appear to be in another atmosphere. A few remarks on Barrow's Sermons on Industry will illustrate this view. These are admirable sermons, as comprehending a very valuable mass of weighty and important motives for industry in general, and in our callings as Christians, scholars, and gentlemen. It is a book which may be read through more than once with much advantage; almost every topic relating to the subject seems discussed, and almost every text quoted, but we see not evangelical motives fully developed. The love of Christ, the grand impelling spring of ceaseless activity, and devotedness to Him, the grand rule of all industry, are by no means clearly stated, or powerfully pressed. The beauty, the advantages, and the excellence of industry

to the attainment of every thing valuable, it is true, are put in a thousand instructive forms, and here and there a gospel principle and scriptural examples, are briefly adverted to, but there is vastly more of the views of gospel truth in the texts of scripture that he quotes, than in many pages of his own matter. Classical authors are quoted by him almost in the same way that he would quote an inspired writer. What Augustine says of Cicero, one is ready to say of him, though certainly in a far more restricted degree; we cease to be captivated by him because the name of Christ does not occur in him. The name of Christ does occur in Dr. Barrow (though far more rarely in these sermons than the Christian would desire), and in such a sermon as his on the Passion, we are glad to sit at his feet and learn the very best lessons.

The learning and the judgment of STILLINGFLEET, who died in 1699, were very eminent. His works, in 6 vols. folio, better deserve reprinting than some that have been reprinted. His pieces against Popery are quite an arsenal, furnishing the Protestant with ample armour for repelling the attacks of the subtle and often learned Romanist. Stillingfleet sometimes breaks out in fine evangelical sentiments; but in general rather dwells on the outworks than displays the glory of the interior.

Locke himself is far from being a scriptural writer. It is a strong statement which Mr. Scott makes; he says, 'In no book which the author has read, does the pride of human reason opposing the express testimonies of God, and striving to wrest them from their obvious meaning, appear so prominent as in most part of Mr. Locke's Exposition of St. Paul's Epistles.' He had a clear and strong mind, with great powers of reasoning. He concurred with the Arminians, and was intimate with their leaders in Holland. His works have been much canvassed, and Lee, Browne, Edwards, and Stillingfleet, and the Author of 'Mr. Locke's Religion' have sufficiently proved that he overvalued the powers of the human understanding, and disliked, and disbelieved some of the vital doctrines of Christianity. Whatever desire of peace and union among Christians may have actuated him, we cannot but consider that his influence has been decidedly prejudicial to the pure gospel of Christ. While we acquit him of open scepticism and infidelity, we cannot acquit him of a tendency to Socinian principles. His works must therefore be read with caution. Locke admits that Jesus Christ gives his Holy Spirit to help us: but is it not the admission of a correct notion, without its becoming a practical principle?

Various controversies arose in this period, which indicate the character of its divinity. One of the most important, the

influence of which has reached the present day, was upon the all-important doctrine of justification. Mr. Nelson gives many particulars of this controversy in his life of Bishop Bull, taking the side of the Bishop.

Bishop Bull's book led to many discussions, and was in part or wholly answered or noticed, either expressly, or by meeting the objections substantially, by Gataker, Trueman, Tully, Baxter, Tombes, Owen, and others.

Dr. Sherlock in 1673 published a discourse on the knowledge of Jesus Christ, attacking Dr. Owen's work on communion with God, and maintaining a very lowered and unscriptural tone of religion. This led to Owen's Reply, Alsop's Antisozzo, and Polhill's Answer, with several others, containing, without defending every thing, valuable elucidations of the evangelical doctrines which Sherlock opposed.

From 1680 to 1690 controversies were maintained with great spirit on the subject of popery which produced an extended defence of the Reformation, and tended to bring Protestants more to Reformation principles.

In 1715 Bishop Hoadley, then Bishop of Bangor, published a Preservative against the principles and practices of the nonjurors, and shortly after preached a sermon on the words, *My kingdom is not of this world*, which produced what was called the Bangorian Controversy. He was considered as the patron and champion of misnamed liberal principles. His object was to show that the clergy had no authority in the government of the church, and the controversy afterwards changed from the rights of the clergy to that of the princes. Law's Reply in his three letters to the Bishop is worth reading; but though it has been said that the controversy tended to confirm our civil and ecclesiastical liberties, it is one in the study of which precious time may be lost, and by which men's minds were diverted from vital principles. The violence of the disputes that arose on these occasions, led to the setting aside of the Convocation, which has not since acted. Was there not a want of evangelical principles both in high and low church; and was not Christ, the only point of union for all Christians, too much lost sight of? If so, no wonder that eager disputes and wide wasting divisions prevailed.

But more serious discussions affecting even the first truths of religion succeeded. The Socinian heresy now began to spread and increase. This is attributed by some to the Act of Toleration; was it not rather owing to the want of evangelical principles in the ministry of the word?* The opposi-

* Mr. Bowman gives the following view of the case—'At the beginning of the 18th century Arminianism was sensibly on the decline. It had intro-

tion of Socinians was not met with the evangelical piety, and learning, and wisdom of former days.

The Arian controversy, in this country, arose from Mr. Whiston's publications, in 1710, and the following years; and from Dr. Clarke's scripture doctrine of the Trinity, in 1712. It led to some valuable vindications of the Trinity, by writers from Dr. Waterland down to Mr. Jones of Nayland, though it is to be regretted that it was defended critically rather than practically, as a theory of immense moment, indeed, but little traced out in the experimental and holy use of it in the Christian life.*

Some farther remarks on writers, who lived at the latter part of this period, will be added, before we give testimonies to the general effects of this decline. There were some lovely characters of primitive piety, such as Bishop WILSON, who died in 1755; men who adorned the gospel of Christ in their lives, though their writings fail of exhibiting fully the essential doctrines of the gospel. The divinity current in their days accounts for this deficiency; and there is enough to show that they still did hold these doctrines. Oh! that all

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duced Socinianism soon after the Restoration, which within a few years prevailed over it; so that Socinians were more numerous than the Arminians. Socinianism ushered in Arianism. But the Socinians having received a check, being publicly stigmatized by the Toleration Act in 1689, were obliged to speak with some caution and reserve. This perhaps was serviceable to the Arian interest, for it soon became predominant, and was at the commencement of the present age the fashionable religion.'

'Subscription to the Articles was an impediment in the way of the Arians, till one of them declared, 'the Articles may lawfully and conscientiously be subscribed in any sense in which they themselves by their own interpretation can reconcile them to Scripture, without regard to the meaning and interpretation either of the persons who first compiled them, or who now impose them.' [See Waterland's case of Arian Subscription, p. 8.]

Even the pacific Wake, in a letter to the superintendent of Zurich, in 1719, thus writes—'They to whom the preservation of the church is committed, and whose duty it is to watch against her enemies, and to reprove, restrain, and punish them, according to their demerits, even these endeavor to overthrow the authority of that church. These men are highly displeased with all confessions of faith, and with all subscriptions to Articles, and would have a liberty or rather a license granted for all men, not only to believe, but to speak, write, and preach, what they think fit, though the grace of the Holy Spirit, the divinity of Christ, and all other fundamental Articles of our religion should thereby be overturned.'

* Thus the sacred writers ever mention it; thus St. Paul states it: *The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all.* Thus Jude puts it: *Building up yourselves on your most holy* FAITH, *praying in the* HOLY GHOST, *keep yourselves in the love of* GOD, *looking for the mercy of* OUR LORD JESUS CHRIST *unto eternal life.* Thus St. Peter: *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.*

who prominently professed them, walked as worthy of the gospel, as did the holy, and devout, and practical Bishop Wilson!*

William Law, who died in 1761, was a powerful writer. With a strong and vigorous intellect, he irresistibly maintains the claim of religion, and shows the inconsistencies of nominal Christians, and urgently exhorts all men to a holy and devout life. But with his views of the reasonableness and necessity of a holy life, and his want of perception of those all-refreshing and comforting views of the gospel, which distinguish the Apostolic writings and the writings of the Reformers, or at least keeping them, as he did, in the background, it is not surprising that he fell into the reveries of Behmen, and ended in mysticism. No strength of mind, no justness of conception as to the importance of practical holiness, can supply the lack of the grace of the gospel. He who knows us best, and how best to recover us to Himself, has provided for us a High Priest, *touched with a feeling of our infirmities*, and never can we be brought nigh to God but by Him *who is the way, the truth, and the life.*

Bishop Warburton was another prelate of these times of remarkable powers of mind and extensive learning. His Julian is a valuable work; and his Alliance of the Church and State, and his divine Legation (however we may differ from some of his main principles), cannot be read without being sensible of the vigor of his intellect, or without enlarging the mind. It is said that Bishop Bull was his master, and Jeremy Taylor his favorite divine. Yet that it is possible to have all the powers of Warburton, and be greatly in the dark on the truths of the gospel, is made sufficiently evident, by

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*This godly Bishop's Prayer will be acceptable to the pious student.

BEFORE STUDY.

O God! the fountain of all wisdom! in a deep sense of my own ignorance, and of the great charge which lies upon me, I am constrained to come often before Thee, from whom I have learned whatever I know, to ask that help without which I shall disquiet myself in vain. Most humbly beseeching Thee to guide me with Thine eye and enlighten my mind, that I may see myself, and teach others the wonders of Thy law; that I may learn from Thee what I ought to think and speak concerning Thee. Direct and bless all the labors of my mind; give me a discerning spirit, a sound judgment, and an honest and religious heart; and grant that in all my studies my FIRST aim may be to set forth Thy glory, and to set forward the salvation of mankind; that I may give a comfortable account of my time at the great day, when all our labors shall be tried.

And if Thou art pleased that by my ministry sinners shall be converted, and Thy kingdom enlarged, give me the grace of humility, that I may never ascribe the success to myself, but to Thy Holy Spirit, which enables me to will and to do according to Thy good pleasure. Grant this, O Father of all light and truth! for the sake of Jesus Christ.

his Treatise on the Doctrine of Grace. He considered the teaching office of the Holy Ghost to be completed in the scriptures; and that his sanctifying and comforting offices are chiefly confined to charity.

The writers of this class still hold some main doctrines of the gospel. Even Dr. Clarke maintains the atonement, and admits the gift of the Spirit as needful for all Christians, in every age, to produce moral dispositions and habits of mind; but, in the striking description of Cecil, 'Clarke has above all other men the faculty of lowering the life and spiritual sense of scripture to such perfection, as to leave it like dry bones, divested of every particle of marrow or oil.'

It was an indication of the low state to which divinity had sunk, that a Bishop of our church, useful by his replies to Payne and Gibbon, should publish such a collection as Bishop Watson did in 1785, of Theological Tracts for the instruction of younger students in divinity. His list of books recommended to the clergy manifests this inferior state of religion. There is learning enough indeed, and that truly valuable, but comparatively little of that evangelical, experimental, and spiritual class of books, which faithful ministers find so eminently useful, and much of that which is merely critical. Works tending to, if not directly Socinian, are praised; while works of high value, such as Calvin's Commentaries, are unnoticed.

This departure from the principles of Christianity was very injurious to real learning. We find not the extent of research, the depth of thought, and the accumulated knowledge of former ages in the writers of this period. Archbishop Secker, in his Synodal Oration in 1761 observes, that 'the present age is not sufficiently given to reading books, especially the more ancient and those of more profound argument, nor to deep thought or laborious writing.'

This departure was, as might be expected, accompanied with a loss of the holy influence of real Christianity.

This decay in piety has been testified by many of acknowledged excellence. Bishop Berkeley says, in a sermon preached in 1731, 'From the time that divinity was considered as a science, and human reason enthroned in the sanctuary of God, the hearts of its professors seem to have been less under the influence of grace.'

Bishop Butler, in the Advertisement to his Analogy, published in 1736, says—'It is come, I know not how, to be taken for granted by many persons, that Christianity is not so much an object of inquiry, but that it is now at length discovered to be fictitious. And accordingly they treat it, as if, in the present age, this were an agreed point among all people of dis-

cernment, and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals for its having so long interrupted the pleasures of the world.*

Archbishop Secker, in his Sermons, (Vol. 1. p. 59.) says, perhaps about 1758, 'It is a reproach I believe peculiar to the Christians of this age and nation, that many of them seem ashamed of their Christianity, and excuse their piety as others do their vices.' This was not more injurious to piety than it was to the established church. In one of his charges Archbishop Secker says, 'We have in fact lost many of our people to sectaries by not preaching in a manner sufficiently evangelical.'

Bishop Lavington may be introduced as another unexceptionable testimony on this point. He says, addressing the clergy, (somewhere about 1750,) 'My brethren I beg you will rise up with me against moral preaching. WE HAVE LONG BEEN ATTEMPTING THE REFORMATION OF THE NATION BY DISCOURSES OF THIS KIND. WITH WHAT SUCCESS? NONE AT ALL. ON THE CONTRARY WE HAVE DEXTEROUSLY PREACHED THE PEOPLE INTO DOWNRIGHT INFIDELITY. We must change our voice. We must preach Christ and him crucified. Nothing but the gospel is, nothing besides will be found to be, the *power of God unto salvation*. Let me therefore again and again request, may I not add, let me charge you, to preach Jesus and salvation through his name.'

Bishop Horne says, in his Apologies published in 1756,—'It is the complaint of hundreds of serious Christians, that there is at present a lamentable falling off from the OLD way of preaching and expounding the word of God.' In alluding to critical works, (which he perhaps too much undervalued,) he 'thought it of disservice to turn the minds of men more to the letter of the Bible, when they were already too much turned away from the spirit of it. The best fruits of divine wisdom may be gathered from the word of God in any language, and in any edition. To what the Scripture itself calls the Spirit of the Scripture, the learned of late days were become much more inattentive than in past ages.' He mentions Clarke, Hoadly, Hare, Middleton, Warburton, Sherlock, South, W. Law, Edmund Law, and many others, who fell totally into other ways of studying and reasoning.

Dean Milner remarks, in the life of his brother published in 1802, 'Formerly this country abounded with divines who were

* The Rev. D. Wilson, has published a very valuable Introduction to Butler's Analogy. It fully proves that this able writer who thus describes the growth of infidelity, was deficient in clearly inculcating the doctrines of the gospel, and shows in a particular instance, very much the nature of that general decline which we are now considering.

strenuous and able advocates for the Establishment, who were orthodox in their faith, and who also were diligent and zealous in the practical application of their principles. Of late years there have not been wanting orthodox members of the church, who have also shown themselves powerful defenders of ecclesiastical institutions; but the persons of this description have not usually been industrious, earnest, plain, and practical preachers of the essential articles of the Christian faith. They seem to have contented themselves with supporting the outworks of religion, and with occasional declarations of orthodoxy, and almost to have forgotten that whatever in its aim stops short of thoroughly awakening the consciences of men, of subduing their natural corruptions, and of producing *a peculiar people zealous of good works*, is not the gospel of Christ, that *power of God unto salvation* which St. Paul preached. He afterwards speaks of this as amounting on the part of many of the clergy to a DANGEROUS DEPARTURE from sound doctrine; but states that it prevailed some thirty or forty years ago, more than then.

Infidelity arose and flourished in the decline of gospel principles. The way in which infidels were met equally marks the decline. The best mode of opposing Hobbes and Shaftesbury, does not seem to have been adopted. They were answered mainly on the grounds of reason. Christ with all His blessings, as manifesting his divine glory, and alone meeting every varied want of fallen man, was little exhibited as the grand internal evidence of religion. The Bible was rather defended, than used and improved. This great deficiency is too much the characteristic of the admirable defences of the outworks in the able works of Leland.

We would be far from denying the piety, or, to a certain extent, the usefulness of the writers to whom we have referred. Many of them were deeply religious. A little light may guide a man to heaven who follows that light, while he who neglects to do so, may perish in the full blaze of the gospel. Perhaps this class has been undervalued by some. A wise student will gladly avail himself of all real helps. To improve the mode of stating divine truth by a clearer and plainer style of writing, and by greater simplicity, was very desirable. It was a praiseworthy effort to free religion from the trammels of a show of learning, and of merely human distinctions. The defence of the outworks of religion, and sacred criticism, have been much advanced by writers who have been of little use as practical divines. The writings of those who have but rarely refreshed the hearts with a fine glow of evangelical sentiment, are still exceedingly useful in these and many other respects. And though we must ever re-

member, *other foundation can no man lay than that is laid, Jesus Christ*, yet very different superstructures may be built upon it.

How insufficient every human scheme is, (however commended by all that is amiable and learned, and however designed to guard against real abuses,) how utterly ineffective every system, except the simple gospel of Jesus Christ, the Son of God, dying for sinners, to maintain and carry forward the Church of God! The merely rational system of religion without the peculiarities of the Bible, is both inefficient and injurious. Talk they of policy? the simplicity of scriptural truth is the best policy. See what it did in Luther. You may perhaps, by human wisdom, escape the reproach of the cross, gain the admiration of man, rise to the highest ranks of human honor and emulement, but you part with truth, you lose your usefulness, you deteriorate the gospel, and you injure the cause of God. You may have the star-light of a cold frosty night, but you lose the cheering, enlivening, and fructifying warmth of the glorious sun. What if the outworks are defended, where is the advantage, if those within the citadel withhold from us the privileges and the blessings of the kingdom. May the witnessess for Christ never hand down to posterity a lifeless, inefficient, and human system, which thousands shall unprofitably follow instead of the life-giving, and divine gospel, the power of God, unto salvation!

There was a similar decline in SCOTLAND. Witherspoon, in his Ecclesiastical Characteristics, with a fine vein of irony and delicate humor, exposes this. His descriptions relate to the state of the Scotch church in the middle of the eighteenth century, and from this account, it appears to have been as low as the English church at that time. He observes that it was a necessary part of the character of a moderate man, never, but with a sneer, to speak of the Confession of Faith (the standard of divinity in the Scotch church); to confine his subjects to social duties, recommend them only from rational considerations, and draw his authorities chiefly from heathen writers.

Amidst declines on the CONTINENT, the Pietists seem to have been much honored in promoting vital religion. The main instruments of this, were Arndt (who died in 1685), Spener (who died in 1705), and Frank (who died in 1727). They were instruments of effecting a partial revival of religion which produced considerable effect, and was connected with a purer tone of divinity.

Modern Writers.

It will be generally allowed, that there has been an extended revival of scriptural divinity within the last century. Its commencement was, as usual in God's dispensations, with a few individuals.

Dr. Buchanan speaks thus on the subject: 'It was about the middle of the last century that INFIDELITY, which had appeared long before, first began to show itself in strong and general operation. It was at a time when the light of Christianity was very feeble, and it was apprehended that this new adversary would totally extinguish it. But behold the providence of God! at this very period there was a revival of religion in England, commencing in the bosom of our own Church. Distinguished preachers arose in succession, men possessing the spirit and eloquence of the first Reformers; and 'the doctrine of the blessed apostle and evangelist St. John,' was preached with great energy and effect; multitudes of the people bearing witness by their repentance and conversion to its truth and heavenly power. And it was soon found to be the pure and operative faith of the Primitive Church and of the Reformation; differing as much from mere profession as the substance from the shadow, and bearing the true character which cannot be feigned, namely, righteousness in life, and peace in death. At the very time when the spirit of infidelity was fostering its strength under the name of philosophy, and preparing for the awful revolutions which followed, the spiritual religion of Christ began to revive, and has since produced the most beneficial effects.'

It may be well more distinctly to mark the progress of this revival, and let us take the account of an eminent instrument in carrying it forward—the Rev. Joseph Milner; as it regards both his own case and the general state of the Church.

The Author has in his possession a letter from the late Joseph Milner, to Mr. Newton, dated in Sept. 1771, where, speaking of the great evil of mixing the gospel with philosophy, an evil which he had personally felt, he adds, 'Cambridge Metaphysics I am obliged to for much of that enmity and reasoning that have distressed me. In vain did I desire, when God showed me the gospel, in some measure to preserve a good understanding between the Scripture and King's Origin of Evil, Locke, Clarke, and other Metaphysicians, which I had read with greediness, digested with kind affection, and remembered, and still remember, with obstinate retention. The affair of free-will particularly has cost me many a pang. In short, by bitter experience, rather than reasoning, I have been convinced, that if man be saved, it must be by free-grace, in

the proper and full sense of the words. What signifies reasoning against facts? I found I could not believe, I could not perform duties, I was sure to break every resolution; I could not change my heart, I was overborne irresistibly, and disappointed in all I attempted. I hope you go on with your people rejoicing in the Lord, and that more and more souls are brought over to know Jesus Christ. Here the gospel is in an infant state, yet has it pleased the Lord to bless my labors in a good degree, and direct them to His own glory: dark myself, I have been made the means of giving light to others; and when I have been myself so little affected with what I have said, that I have been accusing myself of hypocrisy, how have I been astonished at the power with which it has been made to strike others.'

The author has also in his possession a manuscript sermon of the late Mr. Milner, on Matt. ix. 36—38, (written probably about the same time,) in which, urging the duty of prayer for *more* faithful ministers, he says, 'Look now at a parish, for instance, in which ungodliness, ignorance, and wickedness reign—where the sheep go astray continually, and the shepherd along with them, void himself of any Christian intelligence, and sensibility, and unwilling that his people should have any. The sun shines not on more miserable and more pitiable objects. Pastor and people in this case have scarce an idea of any better situation in religion. In such places, vices of all sorts reign without control, and the Christian religion appears a thing of no importance. You know it is no fancy picture I have been drawing, there are many such parishes in the land.' He speaks of numbers of parishes, nay large tracts in the kingdom, as still walking in darkness and wickedness. He then gives some account of the revival of religion in his day, as an additional motive for prayer—'a great and effectual door is already opened in the Church of England, and the light breaks forth as the morning within her pale. Certainly every candid observer must see that there are at present many more useful, intelligent, and laborious ministers than there were twenty, or thirty years ago. Yet the opposition is great, and we are but in the infancy of things.

These extracts will give some insight into the beginning of that gracious effusion of the Holy Spirit, which has happily distinguished the present time, and has produced an extensive revival of religion.

It arose in the middle of the eighteenth century, chiefly in the Established Church, though Watts and Doddridge, among dissenters, prepared the way. Some of those with whom it commenced continued with the utmost consistency of conduct their labors in the Church, as Hervey, Walker, Toplady, Ro-

maine, Adam, and Milner; others, as Whitfield and Wesley, &c. were led by the low state of religion in the country to a more irregular system of action. All, notwithstanding minor differences, according to the gifts bestowed on them and the spheres in which they moved, labored indefatigably to spread the main truths of the Bible, and of the Reformation.

Those who were chiefly honored in accomplishing this work, were not men of extended learning or deep research; or having the extraordinary powers of understanding, which distinguished Augustine, Luther, and Calvin. Speaking of the revival of the Reformation in our land at this day, as the last effusion of the Spirit of God, and pointing out the weakness and obscurity of the instruments by which it has been wrought, Milner says, 'I question whether human learning and sagacity were ever less employed in a religious work since the Apostle's days. It should be an instructive lesson to the learned and wise of this kingdom, that while they have scarcely contributed any thing, persons of lower rank and attainments have been instrumental in reclaiming thousands.' From this fact Milner then takes occasion to put a guard against enthusiasm on the one hand, and reasoning pride on the other.

The doctrine of justification was now revived afresh from all the incumbrances with which the learning of Bishop Bull, the metaphysical mind of Baxter, and the unscriptural statements of Tillotson and his followers had oppressed it, and was proclaimed in its simplicity and purity as the divine and healing doctrine of the gospel. As usual, Satan when he could not smother the flame, sought again to give it a wrong direction. It is fully allowed that in this revival there were extravagances and errors, but the true reason of those is not to be found so much in their labors who revived religion, as in the negligence of those who had suffered the people to grow up in ignorance and indifference. A population thus neglected, when suddenly awakened to a sense of religion, easily fell into the snares of the enemy, who ever mingles tares with the wheat. Such works as Warburton's Doctrine of Grace, and Lavington's Enthusiasm, in fact thus condemn not only the enthusiasm of the people, but the negligence of their previous pastors. This revival was not confined to England. Brown, Erskine, and others in Scotland were greatly blessed of God. A similar revival took place in America: Dr. Green, the President of New Jersey College, observes, 'It is known to those who are acquainted with the state of religion in this country (America) about the middle of last century, that a great and general attention to religion was at that time excited in a large part of what were then called the British Provinces of North America. The celebrated George Whit-

field was chiefly instrumental in producing the religious impressions which were then so extensively and generally felt.'

The Author feels very incompetent, on various grounds, to enter into a review of even the leading writers in general in this period; and it would carry him beyond the designed limits of the present work to attempt to do so. He would merely notice one or two of the more devotional and practical, or decidedly evangelical authors, whose works may be useful to the student.

Bishop Horne died in 1792. His Commentary on the Psalms has long been a refreshing and delightful companion in the Christian's retirement. His sermons are polished, and have many beautiful and excellent thoughts, but they are wanting in the full declaration of justification by grace, and therefore meet not adequately the distresses of an awakened conscience.

Jonathan Edwards died in 1758. He is a writer of great originality and piety, and with extraordinary mental powers. His Treatises on the freedom of the will, on the affections, on original sin, his History of Redemption, and Life of Brainerd, abundantly manifest this; and without concurring in every statement, and allowing that there is a dryness in the treatment of some of his subjects, and that metaphysical difficulties are not cleared up after all his arguments, yet there is a strength of mind, a soundness of principle, a holiness of purpose, an elevation of devotion, and an evangelical glow in his more spiritual writings, which will ever make him a valuable author. He, in fact, commenced a new and higher school in divinity to which many subsequent writers, Erskine, Fuller, Newton, Scott, Ryland, the Milners, Dwight, and indeed the great body of evangelical authors who have since lived, have been indebted. His discourses on Justification are among the best on that all-important, but in its varied connexions and bearings, difficult doctrine.

Romaine, who died in 1795, was one of the earliest of those writers to whom we owe that revival of religion in our own country, of which we have been speaking. He had considerable learning as well as remarkably clear evangelical views, and few books have been more circulated than his Treatises on Faith, which are full of evangelical and devotional statements. He was strongly attached to the established church.

Milner of Hull, who died in 1797, will ever be valued by the Christian mind for his History of the Church of Christ, an inestimable treasure of evangelical truth and Christian experience, continuing the History of the Church of Christ, in the very spirit of the sacred writers, as far as human infirmity can tread in their steps. His sermons also are searching, and yet full of the gospel. His answer to Gibbon not only exposes

the sophistry of that infidel historian, but gives the true character of the religion which he had attempted to undermine. Milner's works altogether are full of instruction to the student.

Mr. Jones of Nayland, who died in 1800, is in many respects a valuable writer, and his Treatise on the Trinity is one of the most satisfactory defences of that fundamental doctrine, on the simple testimony of the Holy Scriptures. His figurative Language of Scripture, Book of Nature, and other practical works are (notwithstanding the excess of figurative interpretation) interesting and useful; but towards Dissenters and Calvinists he is painfully bitter. Following Charles Leslie's example, he takes partial and unfair views. Such views aggravate an evil which they design to remedy. The Author, however, is delighted to be able to add, on the testimony of a pious friend, (a relative of Mr. Jones,) that in his latter days his prejudices were much softened, and he courted the society of one of more decidedly evangelical sentiments, whom formerly he had despised, and viewed rather with hostility than friendship.

Newton died in 1807. His conversion was remarkable, and his works manifest that rich Christian experience which such a course as his, under the Divine Spirit, was adapted to give. His letters show great knowledge of the heart, and furnish excellent lessons of Christian wisdom.

Fuller died in 1815. He was a writer among the Baptists, but of the same good school of divinity as Scott. With a lively imagination and all the powers of a masculine mind, he maintains the distinguishing doctrines of the gospel, and insists on its practical holiness.

Scott died in 1821. He was a man of a strong, reflecting, and original mind, gradually compelled, under the teaching of the Divine Spirit, to bow to the force of scriptural truth, and then firmly and steadily following and serving that truth. He was thrown among Antinomians, and was fully alive to all the dangers of their pestilent error. His Commentary was a noble gift to the church of Christ, and furnishes us with the solid interpretation of a man of a powerful mind and great good sense, giving his own views wisely, freely, and plainly.

Some who did not hold evangelical principles at first, embraced them afterwards. Thus Paley, in a Visitation Sermon, preached July 17, 1777, on the question, What the expressions in scripture, regenerate, born of the Spirit, new creatures, mean?—answers, 'Nothing! that is, nothing to us! nothing to be found or sought for in the present circumstances of Christianity!' It is very gratifying, however, to know that Paley's views materially changed on this topic before he died; and that, among the sermons directed to be printed after his

death, are the following much more scriptural views on conversion. In a sermon, Matt. ix. 13. he says: 'Of the persons in our congregations, to whom we not only may but must preach the doctrine of conversion plainly and directly, are those who, with the name indeed of Christians, have hitherto passed their lives without any internal religion whatever; who have not at all thought upon the subject, &c. &c. these persons are really in as unconverted a state as any Jew or Gentile could be in our Saviour's time .... These must be converted before they can be saved; the course of their thoughts must be changed, the very principles upon which they act must be changed; .... There must be a revolution within. A change so entire, so deep, and so important as this, I do allow to be a conversion; and no one who is in the situation above described, can be saved without undergoing it; and he must necessarily both be sensible of it at the time, and remember it all his life afterward. It is too momentous an event ever to be forgotten. A man might as easily forget his escape from a shipwreck.'

The attacks of the enemies of revelation, as usual, called forth able replies. Infidel writers were met by Leland, Bishop Watson, Dr. Beattie, Paley, and Scott, with many others. The attacks of Dr. Priestley on the main doctrines of the Bible, from 1775 to 1804, led to many successful defences. Those of Bishop Horsley, of the English, and Dr. Jamieson, of the Scotch Church, remain as bulwarks of the faith.

The Refutation of Calvinism, by Bishop Tomline, led to Mr. Scott's Reply, and Dr. Williams' Defence.

Bishop *Horsley's* powers of mind were of a high order; and his sermons, and his other works will render assistance to the student chiefly in the way of criticism. He had the integrity and candor to speak decidedly against the ignorance of many who opposed what they called Calvinistic views.

It has been noticed that this revival extended to America. The writings of Witherspoon, Bellamy, Hopkins, Davies, and others; the republication of British works, and the labors of American preachers, seem to have been attended with revivals of religion, and the happiest success.

America has continued to furnish valuable divines. Dwight's Theology, while we agree not in its statements on church government, and long to see in it more of that divine unction which draws the heart to the full enjoyment of communion with God in Christ, is still the work of a powerful and original mind, holding scriptural views of divine truth. Several valuable critical works have recently appeared in America.

The better state of things commenced in Germany by the Pietists, and fostered, as we have observed before, has been

growing amid the opposition of infidelity and neologian principles (another name for infidelity), and amid all the troubles of the continental wars; till there seems reason to hope for brighter and better days in these first scenes of the Reformation.

The revival of religion in our country had to encounter much opposition. Many a charge, many a visitation sermon, many a pamphlet, many a periodical publication, and some more bulky works, professing complete refutation, have been issued against its instrumeuts; but these attacks calling forth able replies, have only strengthened and enlarged that which they were meant to overthrow.

The chain of evangelical writers has continued unbroken to our day. Serle, Robinson, Cecil, the Venns, Buchanan, Richardson, and others departed, have left writings that will long continue to edify the church. It may be noticed also, that many evangelical principles (such as the all-important one of justification by faith) are much more generally admitted by all classes.

The Wesleyans, as a body, have not been without their share of valuable writings, as many of the works of Wesley, Fletcher, Benson, Drew, and others, sufficiently show.

Modern dissenters have fully partaken of the improvements of the times, and many of their works furnish invaluable helps in theology. The doctrinal Articles of the Church of England are strenuously upheld by the great body of pious dissenters. Not to allude to living authors, Gill, Booth, Lavington, Bogue, Williams, Ryland, with many others that might be mentioned, have left writings that, making every allowance for diversity of sentiments on inferior points, will furnish much information and edification to the student.

Scotland has also furnished its help to sound divinity in this age. The writings of Professor Campbell, though not distinguished for a rich exhibition of the grace of the gospel, are manifestly the works of an upright, conscientious mind: those of the Erskines, Jamieson, and Maclaurin, are of a higher cast, and will amply repay perusal: Brown of Haddington, will ever be a favorite author, from his extensive scriptural knowledge.

Some have seriously feared that the revival of which we have spoken, and which has hitherto but partially prevailed in the British churches, has already begun to decline. It is true that the profession of evangelical principles has spread much more widely, and thence the waters may not be so deep. There is always through human corruption a tendency to deterioration. Are not Christians now too anxious to make every thing clear to reason? It is a day of concession, and

there is danger of conceding vital points. Classes of men are not so distinct. Faithful Christians are not so separate and united. There is less of the reproach of the cross, and this may not spring from the greater diffusion of religion, but from the greater laxity of the religious.

It may assist us in forming a comparative judgment of the present state of divinity, to contrast some publications of a similar class which have been published in different periods of the church. There are three works (the Whole Duty of Man, published about the middle of the 17th century; the New Whole Duty of Man, published 50 or 60 years after; and Venn's Complete Duty of Man, published on the revival of religion) which illustrate the character of the divinity of their respective æras. The Whole Duty of Man, was a practical book, to counteract the Antinomians, and contains an impressive introduction on the care of the soul, the devotional part is full and useful, and it has a good statement of relative duties, but it does not exhibit prominently the only principles and strength on which man can perform them. The New Whole Duty, attempting to remedy this, by bringing forward the faith as well as the duty of the Christian, has completely departed from the principles of the Reformation, and is a very dangerous and unsound book. Let the following extract from the preface suffice. 'Our Saviour by His sufferings and death has purchased this grace for us, that real repentance and sincere obedience shall be accepted instead of innocence. Not that the condition of the gospel covenant is a perfect unsinning obedience, but a sincere endeavor to obey all the commands of God to the utmost of our power, which commands in their general and most proper sense, are so far from being impossible to be observed, that on the contrary, a man cannot easily transgress them without an hardened conscience, and deliberate choice. And whensoever God requires of us more than we are naturally able to perform, he never fails to afford us proportionably great assistance to enable us to perform what he so requires.' Nothing can be more unscriptural, and uncharacteristic of the gospel, or more contrary to our Articles, Homilies, and Liturgy. Compare this account with the 10th, 11th, 12th, and 13th Articles. In Venn's Complete Duty of Man, we return again to the principles of the Reformation. He exhibits clearly, justification by faith, and the vital doctrines of the gospel, but though doctrinally an improvement, yet it is defective as a complete substitute in the statement of practical duties.

REFLECTIONS.

In the midst of every outward advantage, how absolutely necessary is the outpouring of the Holy Spirit, in order to the revival or progress of pure religion. The days of tranquillity which returned with the Revolution in 1688, did not bring with them the spirit of evangelical simplicity and piety which animated the Reformers. The increase of knowledge from the labors of Bacon, and Newton, and many a mighty mind, was not accompanied with a corresponding increase of faith, and hope, and love, in the church. Oh may we feel that all our literary advantages in the present day may be a snare and a hindrance to the vital prosperity of our souls, if they lead us from simply looking upward to the Divine Teacher of the church. 'How is it,' says Mr. Cecil, 'that some men labor in divine things night and day, but labor in vain? How is it that men can turn over the Bible from end to end to support errors and heresies, absurdities and blasphemies? They take not the SPIRIT with the WORD. A spiritual understanding must be given, a gracious perception, a right taste.'

How wonderful has been the providence of God, in bringing clear exhibitions of His truth, from the very malice and subtilty of the great enemy who stirred up men to oppose that truth. Without alluding to our own times, Celsus writes against Christianity, and hence originates the defence of Origen. Arius opposes the Trinity, and it is more firmly established than ever by Athanasius. Pelagius opposes divine grace, and by Augustine the important doctrine is cleared up from many plausible objections: not but that there always will be objections while man has a proud, cavilling heart. Rom. ix. 19, 20. The papists seek to establish human merit, and give occasion for the full elucidation of the fundamental article of justification by faith. God shows how vain, weak, and foolish are the talent, genius, and learning of man; and how great the power, life, and glory of his own uncorrupted truth. The insufficiency of human wisdom, and the excellence of the divine wisdom thus receive continual illustration, and fresh light from age to age beams from the Holy Scriptures to enlighten and cheer a benighted world. We need not fear then the opposition of learned philosophers, classics, and scholars, to the simple truth of the gospel. They must all bow down at last before God's truth. He has raised up and He will continue to raise up higher minds and more learned than they to maintain His cause, even men divinely taught by his Spirit.

These heresies were overruled, not only for the clearer ex-

hibition of Christian truth, but also for the maintenance of Christian stedfastness, and the manifestation of Christian sincerity: *there must be also heresies among you, that they which are approved may be made manifest among you.* 1 Cor. xi. 19. They have excited also a deeper and more diligent study into the word of God.

It may, we think, be observed, that those have been most successful in doing good, who have most distinctly exhibited the blessings of religion. The gospel is good tidings of great joy. The Author fully goes along with Mr. Cecil, when he says, 'Let there be no extremes: yet I am arrived at this conviction:—Men who lean towards the extremes of evangelical PRIVILEGES in their ministry, do much more to the conversion of their hearers than they do who lean toward the extreme OF REQUIREMENT. And my own experience confirms my observation. I feel myself repelled if any thing chills, loads, or urges me. This is my nature, and I see it very much the nature of other men. But let me hear, *Son of man, thou hast played the harlot with many lovers; yet return to me saith the Lord*—I am melted and subdued.'

Indeed in point of fact, the best writers on privilege most minutely display the Christian's practical conduct, and holy tempers and dispositions find their main spring in the rich privileges of the church. *Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.*

It is very dangerous to depart from the proportion of faith, and to pass beyond the wise and holy limits with which the sacred scriptures encompass every doctrine; when we get out of the bounds of scripture, we wander in thick darkness, and through endless mazes of error. Thus on the doctrine of the Trinity we may easily pass into Tritheism, or sink into Arianism. On the doctrine of predestination, we may easily press our views so far as to hold Fatalism on the one hand, or deny the foreknowledge of God on the other. On the doctrine of imputed righteousness, we may in our mode of putting it, make even the atonement of Christ unnecessary on the one hand, and repentance, contrition, and humiliation on the other. As every virtue is surrounded with opposite vices, so every doctrine is surrounded with opposite errors. *If any man prophesy, let him prophesy according to the proportion of faith; if any man speak, let him speak as the oracles of God.*

With what extreme difficulty has that blessed doctrine, justification by faith only, been preserved from age to age

unimpaired, and in its purity! One would have thought, that after the Reformation, the Protestant Churches could hardly again have almost lost a doctrine which was then so fully established, and so distinctly and clearly embodied in their confessions. But it is one very opposed to our darkened understanding, and it can only be adequately understood and valued in the humbling school of Christian experience. Many too, doubtless, hold it substantially, who do not hold it in theory, or expression. May Christians ever have a jealous care over this jewel of the gospel of Christ. Experience has shown that this is 'a most wholesome doctrine,' as well as 'very full of comfort.' The suspicions of the natural understanding are proved to be groundless by the history of the Church. Bishop Horsley, in his first Charge, observes, 'That man is justified by faith without the works of the law, was the uniform doctrine of our first Reformers. It is a far more ancient doctrine—it was the doctrine of the whole college of Apostles: it is more ancient still, it was the doctrine of the prophets: it is older than the prophets—it was the religion of the patriarchs, and no one who has the least acquaintance with the writings of the first Reformers will impute to them more than to the patriarchs, the prophets, or apostles, the absurd opinion, that any man leading an impenitent wicked life will finally, upon the mere pretence of faith, (and faith connected with an impenitent life must always be a mere pretence,) obtain admission into heaven.'

Many are the lessons which we are taught, as to the causes and symptoms of a decline of religion, and it is all-important to retard its fall and forward its revival by every means in our power. It will have been observed, that all bodies of Christians have, at least for a season, fallen from their primitive purity. What have been the causes? The grand cause manifestly is the corruption of the human heart. The taking religious opinions rather on the authority of great and good names, than on that which is divine, is another cause of decline—God's holy word. (1 Cor. ii. 5.) Thus human faith is gendered, and not that divine faith which gains the victory over all our spiritual enemies.

This important subject calls for farther illustration. We see something of it in the decay of religion in the successive generations of a pious family. The effects which have arisen from pious parents thrusting their children into the ministry, show the same thing. It was said in the preceding century, 'Some of the greatest perverters of the gospel during the last century have descended from pious parents, who, fond of the idea of bringing up their children to the public service of God, overlooked the necessity of personal religion, presuming, as it would seem, that God would in due time supply that.'

We have had painful occasion to see that many have admitted right sentiments, who do not, as far as man can judge, live under the personal experience and enjoyment of those sentiments. Without noticing unworthy motives, we may in many cases believe that their real learning, their candor of mind, and their sincerity of character, have led them to avow doctrines which they perceived to be scriptural; but it is greatly to be feared that their religion is the religion of intellect without corresponding feelings; the religion of an outward orthodoxy, without the living principles having their due influence over the affections. The deity and the atonement of Christ, for instance, are admitted and are strenuously maintained against Socinians; but the glory of those doctrines, as discovering to us one able to save to the uttermost, and procuring for us a complete salvation, are not traced out in their practical application, as unspeakably important in the temptations, the distresses, the burdens, and the conflicts of the Christian life. Real Christianity is the religion of the heart, as well as of the intellect; God *hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.* The outward defence of the truth is not to be undervalued. Christians have been shielded from many reproaches and much contempt by the learned works of men, whose general spirit and conduct has, alas! been such as to free them from the reproach of the cross, and all suspicion of enthusiasm, and who have too manifestly been of the world, to be hated by the world. They have had, we will say, the ingenuousness of mind to admit the great essential doctrines of the gospel: nay, we may go farther and say, they have assisted the real Christian by the powerful intellectual defence of doctrines, of which it is to be feared they themselves had not that full experimental enjoyment, which to the Christian was another most satisfactory evidence of their truth. Let us never rest in a bare orthodoxy of sentiment. Our creed may be perfectly right in the intellect, and our heart seriously wrong, because it never truly received it. *With the heart man believeth unto righteousness.* It is real Antinomianism to rest satisfied with an orthodox creed, whether that creed comprehend many or few articles of faith, if those articles are destitute of holy influence on the heart and in the life.

Has not the Church of God seen these things painfully exemplified on a large scale among almost every class of Christians in every age of the church? Have not the Protestant churches on the continent and in the British islands witnessed the same distressing facts in their own history?

The great lesson which this teaches, is the supreme impor-

tance of a daily, constant, humble and prayerful searching of the Word of God, by every Christian Student.

The decay of religion however mainly arises from, and is an indication of the tremendous power of that inward corruption which breaks through all barriers and rises over all bounds. It becomes at the same time another occasion for and furnishes another evidence of the freedom, and riches, and fulness of that grace which is in Christ Jesus. He, against all this powerful tendency, still raises up afresh, by fresh effusions of the Holy Ghost, faithful witnesses from time to time, with a new experience of the truth in their own conversion to God, boldly to testify the gospel of his grace. The faithful witness too is then enabled, by those abused and neglected confessions, to take a firmer stand and be strengthened and bulwarked against all attacks, and thus a new life and power is given to the form, and the whole church is revived.

We may observe that religion does not ordinarily flourish most when its professors have most worldly honor and outward advantage. It is true that in the primitive time, when the churches *had rest, they were edified, and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied:* but this was in a peculiar day, and under a peculiar effusion of the Holy Ghost. The general history of the church shows how little even the best of men can bear power, dominion, and prosperity. God has wisely chosen in general a humble lot for his people, and leaves mostly to the world that which the world so eagerly pursues, the kingdoms and glory of this world. Seldom do Christians gain a large measure of riches or dominion, of science or learning, without seriously suffering in their best interests. Those who are thus raised in the world, and at this cost, have rather need of our prayers than our congratulations.

These reflections cannot be concluded better than in the striking words of Bishop Stillingfleet—'Christ crucified is the library which triumphant souls will be studying to all eternity. This is the only library which is the true *Ιατρειον ψυχης*, that which cures the soul of all its maladies and distempers: other knowledge makes men's minds giddy and flatulent; this settles and composes them: other knowledge is apt to swell men into high conceits and opinions of themselves, this brings them to the truest view of themselves, and thereby to humility and sobriety: other knowledge leaves men's minds as it found them; this alters them and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified, above the sublimest speculations in the world.'

MINISTER'S LIBRARY.

INTRODUCTION.

(1.) *Works on the study of Theology.*

LEIGHTON (Abp.) Prælectiones Theologicæ. 8vo. 1828.
Edited by Professor Scholefield. Mr. Newton called this work of Leighton's 'A Diamond set in Gold,' and said it united the simplicity of the gospel with all the captivating beauties of style and language.

WILKINS (Bp. John) Ecclesiastes, or a Discourse concerning the Gift of Preaching. 8vo. 1704. 8th edition.
It contains much valuable information respecting older books of Divinity, as does

BARLOW (Bp.) Directions for the Choice of Books. 4to. 1699.

DODDRIDGE (Dr. P.) A course of Lectures on Pneumatology, Ethics, and Divinity; with Lectures on Preaching. Vol. iv. and v. of his works. 8vo. 1804.
Much may be learned from this learned and devout Writer;—he has many judicious criticisms on different authors; but there is a tone of excessive candor bordering upon Latitudinarianism, especially in giving too great weight to objections; when treating upon the Evidences and Doctrines. His Criticisms on theological writers in his preaching Lectures, not duly respecting Evangelical Doctrine, fail in discrimination. See his Criticisms on Tillotson, Barrow, Atterbury.

WALCHI, (Jo. Georgii). Bibliotheca Theologica Selecta et Patristica. 5 Vols. 8vo. Jenæ, 1757—70.
A vast body of intelligence on books in all classes of Divinity. Bray's Bibliotheca was not finished, and is now of little use.

WATT (Robert). Bibliotheca Britannica. 4 Vol. 4to. 1824.
A work of prodigious labor and considerable value. Bishop Marsh mentions a work in German, by Dr. Noesselt, in 1800. All such works, however useful, show the imperfection of human labor; a few years pass away, and subsequent works render them defective.

WOTTON (W). Thoughts concerning a proper method of studying Divinity. 8vo. 1818, Oxford, by Dr. Cotton.
A comprehensive Tract, with a short account of *learned* books.

BOYLE (Hon. Robert). The excellency of Theology, compared with Natural Philosophy. 8vo. 1674.
Boyle's Religious works are striking and original.

ORME (Will.) Bibliotheca Biblica, a select List of Books on Sacred Literature. 8vo. 1824.
Generally Judicious and Evangelical in his views.

RANDOLPH (Bp. John). Enchiridion Theologicum, a Manual for the use of Students. 2 Vol. 8vo. Oxford.

(2.) *Treatises on Toleration, or the right of Private Judgment.*

DAVENANT (Bp. John). An exhortation to Brotherly Communion betwixt the Protestant Churches. 12mo. 1641.
A delightful little work on this subject. Baxter, Burroughes, Bishop Stillingfleet, and others wrote with the same views.

LOCKE (John). Letters on Toleration. 4to. 1765.
A complete and satisfactory work on Toleration.

TAYLOR (Bp.) A Discourse on the Liberty of Prophesying. 4to. 1647.
An important work at the time it was published.

WARBURTON (Bp. W). Alliance between the Church and State, or the Necessity and Equity of an Established Religion. 8vo. 1766.
A Defence of the Establishment, with the Principles of Toleration.

Section X.

NATURAL RELIGION.

WILKINS (Bp. John). Principles and Duties of Natural Religion. 8vo. 1722.
Some good remarks on the several kinds of evidence.

PALEY (William). Natural Theology. 8vo. and 12mo.
Many beautiful illustrations of the wisdom and goodness of God in the works of creation.

PAXTON (G). Illustrations of Paley's Theology. 2 vols. 8vo.

GISBORNE (Thomas). Testimony of Natural Theology to Christianity. 12mo. 1818.
Some valuable illustrations additional to Paley.

DERHAM (W). Astro and Physico Theology, or Demonstration of God from a Survey of the Heavens, and from the Works of Creation. 2 vols. 8vo. 1798.
An instructive work.

RAY (J). Wisdom of God in Creation. 8vo. 1722.
Serious and instructive.

DICK (Thomas). Christian Philosopher. 12mo. 1827. Also The Philosophy of Religion. 12mo. 1827.

STURM (C. C). Reflections—various editions.

BUTLER (Bishop). The Analogy of Religion, Natural and Revealed, to the constitution and course of Nature, with an Introductory Essay by the Rev. Daniel Wilson. 12mo. 1824.
A work of incalculable value, with an instructive introduction.

HAMPDEN (Renn. D). An Essay on the Philosophical Evidence of Christianity, or the credibility obtained to a Scriptural Revelation, from its coincidence with the facts of Nature. 8vo. 1827.

Section XI.

REVEALED RELIGION.

I. HOLY SCRIPTURES.

(1.) *Original Texts, Versions and Polyglots.*

D'ALLEMAND (Juda). Biblia Hebraica. 8vo. 1822.
Simons' or Rosenmuller's will be as useful.

BOOTHROYD (B). Biblia Hebraica. 1816, 2 vols. 4to. with notes, and Kennicott's and De Rossi's various readings.
A valuable collection of criticisms from various sources.

Vetus Testamentum ex versione Septuaginta secundum Exemplar Vaticanum accedunt variæ Lectiones e Codice Alexandrino, 6 vols. 1817.
This Edition has the introduction of Carpzovius, and the small paper in good type is only 1*l.* 7*s.* in sheets.

VALPY (R). Vetus Testamentum ex versione Septuaginta. 8vo. 1829. With the Apocrypha.
There are various other editions, but this is easily procurable and convenient for general use.

BIBLIA SACRA Latina, Vulgatæ Editionis. 4to. 1743.

VATER (J. S). Novum Testamentum Græcum, with critical notes and various readings. 1824. 8vo.

A useful and convenient edition. Mills', Griesbach's, or Dr. Knapp's, may supply its place, but are not so comprehensive. Bishop Marsh notices Griesbach as the best edition of the New Testament.

BAGSTER's Comprehensive Bible, with references. 4to.

A very convenient Bible on account of the references, short notes, introductory matter, and indices.

BIBLIA SACRA POLYGLOTTA, by Bishop Walton; comprising the Hebrew, Samaritan, Pentateuch, Chaldee, Septuagint, Vulgate, Arabic, Ethiopic, Persian, Syriac, and other ancient versions, with valuable Prolegomena. 6 vols. folio, 1657.

The most complete Polyglot hitherto published. Reinecius' or Baxter's may supply its place, where this is too expensive. Castels' Lexicon usually accompanies it. 2 vols. folio. This work renders it unnecessary to mention various other editions of the Scriptures.

(2.) *Harmonies.*

TOWNSEND (Rev. Geo). The Old and New Testament arranged in Chronological and Historical Order. 4 vols. 8vo.

Arranged mainly after Lightfoot's plan, with notes; chiefly useful for critical purposes.

CHEMNITII (M). Harmonia Quatuor Evangeliorum, continued by Lyser and Gerhard. 3 vols. folio, 1704.

A very valuable evangelical Harmony of the Gospels and a Commentary on them.

MACKNIGHT (James). Harmony of the four Gospels. 2 vols. 8vo. 1819.

See Dr. Lardner's observations upon the harmony of the resurrection, in vol. 5, of his Works, 4to.

NEWCOME (Abp). Harmony of the Gospels (in Greek, folio, 1778) in English. 8vo. 1827.

The English furnishes a very convenient book for examining the respective accounts.

GRIESBACH (J. J). Synopsis Evangeliorum. 8vo. 1822. Fourth Edition.

Gives every advantage for comparing the respective accounts of the first three Evangelists in the original Greek, with a display of various readings.

BOGAN (Zach). View of the Threats and Punishments recorded in Scripture, with brief Observations. 12mo. 1653.

CLARKE (Sam). A Collection of the promises of Scripture under their proper heads. Various editions.

The promises are for the most part well arranged, and this book has been found food to many. But it has one serious fault. They are scripture promises, but not in the scripture mode and connexion. They are often dissevered from the Christian tempers and duties with which they are associated in the scripture, and in which alone an interest in them is maintained and enjoyed.

CARPENTER (Wm). Scripture Difficulties. 8vo. 1828.

II. SACRED PHILOLOGY,

OR THE CRITICISM AND INTERPRETATION OF THE SCRIPTURES.

(1.) *Introductions to the Holy Scriptures.*

KENNICOTT (Dr). Dissertations on the state of the printed text of the Old Testament. 2 vols. 8vo. 1753—1759.

BENGELII (J. A). Apparatus Criticus ad Novum Testamentum. Curanti D. Burkio. 4to. 1763.

The criticisms of Bengelius are terse and valuable. This work contains the various readings collected to his time, and a compendium of criticism.

BLACKWALL (A). The Sacred Classics illustrated. 2 vols. 8vo.
It is allowed that this work, without establishing the particular aim of the writer, gives light to many passages.

GERARD (Gilbert). Institutes of Biblical Criticism. 8vo. 1808.

MICHAELIS (J. D). Introduction to the New Testament, by Bp. Marsh. 6 vols. 8vo. 1818.
Dr. Randolph (in his Remarks on this work) and Dean Milner (in his Reply to Bishop Marsh) exposed the dangerous speculation about the origin of the Gospels. The work contains much information, but it should be read with caution.

LOWTH (Bp). Lectures on the Sacred Poetry of the Hebrews, translated by J. Gregory. 2 vols. 8vo. 1816.
Many instructive and elegant remarks on the Hebrew language. A delightful work of taste and criticism.

JEBB (Bishop). Sacred Literature, an application of Bishop Lowth's principles to the Illustration of the New Testament. 8vo. 1820.
A valuable addition to the critical sources of illustration.

MIDDLETON (Bishop T. F). The doctrine of the Greek Article, by Professor Scholefield. 8vo. 1828.
This edition of a valuable work has some additions by one well qualified to make them.

SIMON (Richard). Histoire Critique du Vieux et du Nouveau Testament. 3 vols. 4to. 1682—1689.
Parts of this work are translated into English. It conveys much information.

BOYLE (Hon. R). On the Style of the Scriptures.
Many original and devotional remarks.

LAMOTHE (Charles G). Inspiration of the New Testament asserted and explained. 8vo. 1694.
A valuable book on a difficult subject.

VALPY (Edward). A concise view of the doctrine of the Greek Article, from Bishop Middleton's Treatise. 8vo. 1829.
A useful Epitome: including a few additional observations from late writers.

TOWNSEND (Geo). The Theological Works of the first Viscount Barrington. 3 vols. 8vo. 1828.

COSINS (John Bp). A Scholastic History of the Canon of Scripture. 4to. 1672.
A learned work on the subject.

ALEXANDER (A). Canon of the Old and New Testament. 12mo. New York, 1826.
A useful Treatise on the Canon.

WILSON (C). On the Books of the Apocrypha. 8vo. 1801.

DUPIN (L. E). A complete History of the Canon. 2 vols. folio, 1699.
A candid and learned Roman Catholic work.

FRANZII (Wolfgange). De Interpretatione Scripturæ Sacræ. 8vo. 1708.
Highly commended by Franck and Glassius.

HOUBIGANTII (C. F). Notæ Criticæ in universos Veteris Testamenti Libros cum Prolegomena. 2 vols. 4to. 1777.
Considered as too bold a critic, and by no means to be always followed; but not without use.

GLASSI (S). Philologia Sacra. 4to. 1725.
Throws much light on the language and phraseology of the inspired writers, and will well repay the study.

GRAY (Bp. R). Key to the Old Testament and Apocrypha, and PERCY'S Key to the New. 8vo.
A convenient compendium.

HORNE (T. H). An Introduction to the Critical Study and Knowledge of the Holy Scripture. 4 vols. 8vo.

This very valuable compilation is so comprehensive and complete, as quite to supersede many works that would otherwise have been necessary. The religious public are greatly indebted to Mr. Horne for the supply of so important a desideratum in theology; it appears to the author that his commendation of books is sometimes too unqualified.

JONES (Jeremiah). On the Canon of Scripture. 3 vols. 8vo. 1789.

The best English work on the canon of the New Testament.

MARSH (Bp). Lectures on the Criticism and Interpretation of the Bible. 8vo. 1828; and on the authenticity and credibility of the New Testament, and authority of the Old. Parts 5, 6, 7. 1820—1823.

Much information on the topics discussed.—See Mr. Walter's Pamphlets as to the English version: Deficient in evangelical views.

NEWCOME (Abp). Historical View of Biblical Translations. 8vo. 1792.

LEWIS (John). History of the English Translations of the Bible. 8vo. 1818.

A work of useful and accurate information.

COTTON (Henry). List of the Editions of the Bible in English. 8vo. 1821.

These works give the fullest accounts of the points on which they treat.

(2.) *Hebrew and Greek Grammars and Lexicons, &c.*

Hebrew.

SCHROEDERI (N. G). Institutiones ad Fundamenta Linguæ Hebreæ. 8vo. 1824.

Schulten's, Robertson's, and Jahn's Grammars are also in great estimation.

STUART (Moses). Hebrew Grammar. Andover, North America, 1823.

LEE (Rev. S). Lectures on the Hebrew Language. 8vo. 1825.

HAMILTON (Geo). General Introduction to the Study of the Hebrew Scriptures. 8vo. 1814.

OLLIVANT (Alfred). Analysis of the text of the History of Joseph. 8vo. 1829.

SIMONIS (J). Lexicon Hebraicum, recensuit J. G. Eichorn. 8vo. 1793.

A more recent edition has been published by Winer, 8vo. 1828. A very useful Lexicon.

GESENIUS (D. W). A Hebrew Lexicon. 2 vols. 4to. by Chris. Leo.

Mr. Gibbs has also published a Lexicon in English founded on Gesenius's Lexicons. In Gesenius there is said to be a tendency to Neologianism; in other respects he is considered one of the best Hebrew scholars of the day.——[The Rev. T. Boys has lately shown that Gesenius's Works contain very objectionable and infidel sentiments, and that his attainments have been exaggerated. The Author is anxious therefore to put the reader still more on his guard against his Lexicons.]

PARKHURST (J). Hebrew and English Lexicon. 8vo.

He was a Hutchinsonian, but his Lexicon contains much valuable matter, as do those of Leigh, Stockius, Robertson, &c.

Greek.

WINER (G. B). Greek Grammar of the New Testament. Translated by Moses Stuart and E. Robinson. Andover, North America. 8vo.

PARKHURST (J). Greek and English Lexicon to the New Testament. 8vo. A new edition, by J. H. Rose.

Bishop Jebb (after adverting to the defects of this work in its Hutchinsonianism and Etymological niceties) says—Defects easily separable from the excellencies of this able work, and infinitely outweighed by extensive erudition, refined taste, well selected information, and above all, unaffected piety. Mr. Rose's edition contains one third more of new matter.

SCHLEUSNER (J. F). Novum Lexicon Græco Latinum. 3 vols. 8vo. 1819. Thesaurus Novus Philologico Criticus. 2 vols. 8vo. 1822.

It has been observed of these Lexicons, 'acute philosophy and licentious innovations' are mingled together, but they are useful in the critical study of the language. Wahl's Lexicon is more recent and said to be a superior work. A translation of Wahl has been published by Robinson in America.

BOS (L). Elipses Græcæ. 8vo. 1813. Oxford.

HOOGEVEN (H). De Particulis Linguæ Græcæ. Glasgow. 1813.

VIGERIUS (Fr). De Idiotismis Græcæ Dictionis. Oxford. 1813. 8vo.

The above three are works of valuable criticism. Translations of Viger and Bos have been announced by Mr. Seager.

(3.) *Commentators, Interpreters, and Paraphrasts on the Scriptures.*

(1.) *Treatises on the Interpretation of Scripture.*

ERNESTI (John Aug). Elements of Interpretation. 12mo. 1827.

An Elementary work on Biblical Interpretation, chiefly translated from Ernestus and Morus, by Professor Stuart, and edited by Dr. Henderson, with a few additional observations.

FRANCK (A. U). Guide to the Reading of the Scriptures, by Jaques. 12mo. 1815.—Christ the sum and substance of the Scriptures. 8vo. 1732.

Franck's works are full of piety, devotion, and sound information. His Guide well deserves the high commendation Doddridge gives of it. He is eminently judicious and spiritual in his tone of Scripture Criticism.

TURRETINE (J. A). De Sacræ Scripturæ Interpretandæ methodo. 1728. 12mo.

A serious and edifying work.

VANMILDERT (Bp. W). Bampton Lectures. 8vo. 1814.

WHITBY (Daniel). Dissertatio de Scripturarum Interpretatione Secundum Patres. 8vo. 1714.

A remarkable exhibition of the incompetency of the Fathers, to furnish an infallible interpretation of Scripture. This Treatise is also printed at the end of Whitby's Commentary on the New Testament.

(2.) *Jewish Commentators.*

Lightfoot, Pocock, and Dr. Gill, have given us the results of their studies among Jewish writers, and the Students for whom this list would be useful need not be directed farther than to them and the London Polyglot. Philo and Josephus will be subsequently noticed.

(3.) *Christian Commentators.*

ON THE ENTIRE BIBLE.

CRITICI SACRI. Ten vols. folio, 1660—1661. There are four subsequent vols. entitled Thesaurus Theologico Philologicus, said to be of less use.

This Collection of Commentaries, chiefly of critical character, and of various merit, may often be had at a very reasonable rate. Those contained in it, need not be mentioned again. The following is an abridgement of it.

POLI (M). Synopsis Criticorum, 5 vols. folio, 1669—1674, 1684. WOLFIUS on the New Testament, 5 vols. 4to. and KOECHER, 1 vol. 1766, continue a Synopsis to later days.

Poole's Synopsis is very valuable. Besides the great advantage of digesting the Critici Sacri into one view, it contains later additions, and the unevangelical criticisms of his originals are noticed and refuted by sound and evangelical criticism. The Critici Sacri is a mixture without discrimination.

PISCATORIS (J). Commentarii. 3 vols. folio, 1646; with an Analysis, Scholia, and Doctrinal Observations.

Many good hints in these Commentaries.

PAREI (D. D). Opera Exegetica. 4 vols. folio, 1647.
Have too much of what is valuable to be omitted in this list.

DIODATI (I). Annotations on the Bible, folio, 1664.
Often has spiritual and evangelical remarks of much value.

CALVINI (J). Opera Omnia. 9 vols. folio.
Contains nearly a complete Commentary on the whole Bible, and that of inestimable value to every minister: seven of the nine volumes are Commentaries. Mr. Allen purposes to publish a Translation of them.

ROSENMULLERI (E. F. C. & J. G). Scholia in Vetus et Novum Testamentum. 23 vols. 8vo.
Useful for critical purposes; but to be read with caution. The work on the New Testament the more sound. Less exceptionable editions of parts of the Old Testament were published in 1824, and 1825.

CALMET (A). Commentaire Literal sur tous Les Livres, &c. 9 tom. folio: 1724.
Calmet's own resolution, as expressed in his preface, was to take from the best Commentators that which appeared to him most just and solid, in order to give a literal exposition. He was a Roman Catholic, and manifests this: there is in this work a collection of materials for explaining the Scriptures.

BISHOPS' BIBLE. Folio, 1585; and GENEVA, or REFORMERS' Bible, of various dates.
Many useful notes, pithy, short, and edifying.

HALL (Bp). Contemplations and Hard Texts. 4 vols. 8vo.
Very devotional and useful.

CLARKE (J). Annotations. Folio, 1760.
The notes very short, sometimes only a single sentence, but generally excellent. Dr. Doddridge made it his common-place book.

MAYER (John). Commentary on the whole Bible. 5 vols. folio, and 1 vol. 4to. 1637—1653.
A Synopsis of the best preceding Commentators, with additions of his own. John TRAPP also published Annotations, first separately, and then collectively; 5 vols. folio, 1662, which contain many useful remarks with much quaint wit.

ASSEMBLY'S Annotations. 2 vols. folio.
Sometimes furnish valuable remarks, not in other Commentaries.

POOLE (M). Annotations on the Holy Bible. 2 vols. folio, 1683.
Judicious and full. Only the first vol. down to Isaiah, inclusive, by Mr. Poole. The remainder by other writers, on his plan.

PATRICK, LOWTH, ARNOLD, WHITBY, LOWMAN, comprise a Commentary on the whole Bible, and the Apocrypha. 1821. 7 vols. 4to.
Learned and useful, but deficient in evangelical statements.

HENRY (M). Exposition of the Old and New Testament. 6 vols. 4to. 1826.
Very practical and edifying, lively, sound, and devotional.

GILL (J). Exposition. 9 vols. 4to. 1809.
Valuable for Rabbinical learning; a variety of meanings suggested; Calvinistic in sentiment.

BENSON (Jos). Holy Bible, with notes. 5 vols. 4to.
Chiefly selected from preceding Commentators.

SCOTT (Thos). Holy Bible, with notes. 6 vols. 4to.
An original, sound, evangelical and practical Commentary, with a vast collection of parallels.

D'OYLY AND MANT'S Bible. 3 vols. 4to.
This has been republished in America, with additions.

CLARKE (Dr. A). Bible, with notes. 8 vols. 4to.
This should be read with caution: though there is much valuable matter in it. Light is sometimes thrown on difficult passages; but he is fond of innovations, and justifying generally condemned characters, and has both eccentric and exceptionable passages; yet he often makes good practical remarks.

BOOTHROYD (B). Family Bible. 3 vols. 4to.
A new translation, with much information gathered from various sources, chiefly critical, in a small compass. The sentiments of the author evangelical and devotional.

WILLIAMS (T). Cottage Bible. 3 vols. 8vo. 1827.
Condenses much matter in a little room, but it is a study rather than a Cottage Bible. Cobbin's Cottage Commentator may perhaps more correspond to its title.

BROWN (John). The Self-Interpreting Bible. 2 vols. 4to.
Short evangelical notes and reflections, and a useful introduction.

ROBINSON (T). Scripture Characters. 4 vols. 8vo. and 12mo.
A practical and excellent improvement of the principal histories in the Bible; see also Hunter's Sacred Biography, Cox's Female Biography, and King's Female Scripture Characters.

THE OLD TESTAMENT.

DATHII (J. A). Libri Veteris Testamenti, Latine Versi. 6 vols. 8vo. 1773—1789.
A very valuable illustrative version of the Old Testament, with many useful critical notes. Mr. Orme mentions an inclination in him to the modern German school, though not offensively obtruded.

HORSLEY (Bp). Biblical Criticism. 4 vols. 8vo. 1820.
Chiefly posthumous, and many things that probably the author would not have published.

RISLER (Jer). Abregè Historique des livres de l'ancien Testament traduit de l'Allemand. Par J. J. Duvernoy, Toulouse, 8vo. 1828.
A spiritual and evangelical work.

PENTATEUCH.

Bede, Cyril, Gregory, Theodoret, *Chytræus, Junius, Osiander.*

BABINGTON (Bp). Exposition on, in his Works, folio, 1637.
A valuable exposition.

AINSWORTH (Henry). Annotations on, with Psalms and Canticles, folio, 1639.
Critical and spiritual.

ROBERTSONI (J). Clavis Pentateuchi a Kinghorne. 8vo. 1824.

FABER (G. S). Horæ Mosaicæ. 2 vols. 8vo. 1818.
Erudite and evangelical.

GRAVES (Rd). Lectures on the Four Last Books. 2 vols. 8vo. 1815.
Much important information.

JAMESON ( ). Critical and Practical Exposition. Folio, 1748.

GENESIS.

Augustine, Chrysostom, Jerome, Origen, *Gerhard, Luther, Marloratus, Martyr, Rivet, Zuinglius, Œcolampadius.*

FULLER (A). Expository Discourses on Genesis. 2 vols. 8vo. 1806.
Judicious, evangelical, and practical.

MARLORATI (A). Genesis cum Catholica Expositione Ecclesiastica. Folio, 1562.
Marloratus's Commentaries are exceedingly valuable, as an abridged collection of the best expositions of the Reformers on the books expounded, with his own remarks.

CLOSE (F). Historical Discourses on. 8vo. 1826.

WHATELEY (W). Prototypes. Folio, 1647.
A practical and useful writer.

WILLETT (A). Hexapla in Genesin—an English Commentary. Folio, 1605.
Compares the various versions, and deduces doctrines and moral observations.

EXODUS.

Epiphanius, Origen, *Chytræus, Rivet, Zuinglius.*

WILLETT (A). Hexapla. See above.

BUDDICOM (R. P). Christian Exodus. 2 vols. 8vo.

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Suggests some valuable hints for the illustration of this subject.

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Cyril, Origen, *Chytræus.*

WILLETT (A). Hexapla. Folio. See above.

MICHAELIS (J. D). Commentaries on the Law of Moses. 4 vols. 8vo.
Many exceptionable statements, with much learning, make it a dangerous work.

NUMBERS.

Ambrose, Jerome, *Chytræus.*

ATTERSOL (W). Commentary. Folio, 1618.

DEUTERONOMY.

Gregory Nyssen, Augustine, Ambrose, Cyril, Theodoret, *Gerhard, Luther, Franzius, Bugenhagius.*

ALTINGII (Jacob). In Deuteronomium Commentarius. In vol. I. and II. of his Works, folio, 1687.

JOSHUA.

Augustine, Origen, Theodoret, *Brentius, Chytræus, Lavater.*

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Augustine, Bede, Theodoret, *Bucer, Chytræus, Lavater, Martyr.*

ROGERS (Rich). A Commentary on the whole Book. Folio, 1615.
A valuable writer: plain and practical.

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PEMBLE (W). Remarks on Ezra, in his Works. Folio, 1658.

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PILKINGTON (Bp). Commentary on, 4to. 1585.

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LAWSON (G). Lectures on Esther. 12mo. 1809.

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On the same plan as his work on Genesis.

HAMMOND (Henry). Paraphrase and Annotations on Psalms. Folio, 1663.
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The subject of parallelism is very important. This work is an ingenious attempt on that basis at a new illustration of the plan of the Psalms. Has it been sufficiently regarded ?

Particular Psalms have been illustrated by various writers, as Psalm xv. by Downham, Psalm xvi. by Greenham, li. by Hildersham, Hieron and Cowper, Psalms xxiii. lxii. lxxiii. lxxvii. by Bishop Hooper, Psalms xxvii. lxxxiv. lxxxv. and lxxxvii. by Pierson, Psalm cvii. by Romaine, Psalm cx. by Reynolds, Psalm cxvi. by Gouge, Psalms cxvi. and cxvii. by Sclater, Psalms of Degrees by Luther, Psalm cxix. by Manton and Bridges, Psalm cxxx. by Owen. Psalms iv. xxxii. cxxx. by Leighton.

HORSLEY (Bishop). Book of Psalms translated with notes. 2 vols. 8vo. 1816.
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Geier's Commentaries are learned and pious. They are comprehended in his Works, 2 vols. folio, and include Psalms, Ecclesiastes, and Daniel, as well as the Proverbs.

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TAYLOR (Francis). Exposition on the first three chapters. 4to. 1655.

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Faber's Calendar of Prophecy throws much light on the predictions of this book.

MINOR PROPHETS.

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This edition was republished by Mr. Boothroyd. It is critical and useful.

HUTCHESON (George). A Brief Exposition on the twelve smaller Prophets. folio. 1657.

DANÆUS (L). Commentary on, translated by Stockwood. 4to. 1594.
Danæus was a professor at Berne—this is a useful Commentary.

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Ambrose, Chrysostom, Tertullian, Theophylact, *Brentius*, *Junius*, *Luther*, *Bugenhagius*.

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POCOCK (Dr. E). Commentary. He also wrote on Hosea, Joel, and Malachi. They are included in his Works. 2 vols. folio, 1740.

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A Puritan commentary, full of divisions and of matter.

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PEMBLE (W). Included in his Works.

STONARD (J). Commentary on. 8vo. 1824.

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SCLATER (W). Exposition. 4to. 1650.
A Puritan divine.

VENEMA (H). Commentarius. 4to. 1759.

STOCK (Richard). A Commentary on the whole of Malachi, edited by Samuel Torshell. Folio. 1641.
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ON THE APOCRYPHAL BOOKS.

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WILSON (C). The Books of the Apocrypha, with Critical and Historical Observations. 8vo. 1801.

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The student will find this a valuable collection of the sentiments of the Reformers on the New Testament.

BEZA (Theo). Novum Testamentum cum annotationibus. Folio, 1642.
The notes are remarkably sententious and weighty.

FULKE (W). New Testament; the English and Rhemish Versions, and Confutations of the Rhemish. Notes, folio, 1617.
A very complete reply to the Romanists' notes—Cartwright wrote a similar work.

BLOOMFIELD (S. T). Recensio Synoptica. 8 vols. 8vo. 1826.
A comprehensive and laborious digest of criticisms, from a variety of different quarters, ancient and modern.
The description given in the Berlin Evangelical Church Gazette, of modern commentaries, is severe, but striking; and suggests valuable caution in the use of them. 'Learning enough, a cloud of historical, philosophical, philological science to darken and disfigure the true contents of the Holy Scriptures: but no faith for what is divine; no perception for what is holy; nothing but profane perversion, exterminating criticism of the principles of godliness in the sophistical misapplication of human intelligence and acquirements.'—See Christian Review.

BURKITT (W). Expository Notes. Folio and quarto.
Many good suggestions on texts, generally evangelical and very useful.

HAMMOND (W). Paraphrase and Annotations. Folio.
Valuable for criticism, but deficient in evangelical views. Le Clerc wrote many additions (which were translated and printed in 4to. 1699) with Socinian tendencies.

WESTENII (J. J). Novum Testamentum Græcum, commentario historiam et vim Verborum illustrante. 2 vols. folio, 1751–1752.
One of the most important Greek Testaments for Critical purposes, but scarce and dear: Parkhurst has made much use of it. He is not to be relied on as a doctrinal commentator.

BENGELII (J). Gnomon Novi Testamenti. 4to. 1763.
An excellent work, full of pious and instructive remarks, with short critical notes, and an Analysis of each book.

LEIGH (Edw). Annotations on the New Testament. Folio, 1650.
Chiefly compiled, but with considerable judgment and evangelical accuracy.

BAXTER (Rich). Paraphrase on the New Testament. 8vo. 1810.
Very brief, but with much piety and good sense.

WESLEY (John). Notes on the New Testament. Various editions.
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ESTIUS (G.) Commentaria in Epistolas. Folio, 1631.
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THEOPHYLACTI (—). In Quatuor Evangelia, et Pauli Epistolas Commentarii. 2 vols. folio, 1636.
Valuable Scholia, said to be chiefly abridged from Chrysostom.

ON THE HISTORICAL BOOKS.

KUINŒL (D. C. T). Commentarius in Libros Novi Testamenti Historicus. 3 vols. London, 1829.
Mr. Rose has shown that Kuinœl is a very objectionable Commentator. See the second edition of his State of Protestantism.

ELSLEY (J). Annotations on the Four Gospels and the Acts of the Apostles. 3 vols. 8vo. 1827.
A convenient compendium for students.

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KING (J. G). Rites and Ceremonies of the Greek Church in Russia. 4to. 1762.

BREVIARIUM ROMANUM, ex decreto Trident. 4 vols. 12mo. 1782.

THE ROMAN MISSAL for the use of Laity. 12mo. 1815.
Books that are wanted for reference in discussions with the Romanists.

(3.) *Reformed Churches.*

EDWARD THE 6TH'S PRIMER, by H. Walter. 1828.
A valuable collection of Devotions, published by our Reformers.

THE COMMON PRAYER of the Church of England and Ordination Services.

SPARROW (Anthony). A collection of Articles, Injunctions, Canons, &c. 4to. 1684.
A useful collection for reference.

SPARROW (Anthony). Rationale of the Book of Common Prayer. 8vo. 1722.

COMBER (Thomas). A Companion to the Temple. 2 vols. folio, 1684—1702. Also in 8 vols. 8vo.
An able and devotional Work of considerable value.

NICHOLLS (W). Commentary on the Book of Common Prayer. Folio, 1722.

HOLE (Mat). Practical Discourses on the Liturgy and Catechism. 7 vols. 8vo. 1714—17.
An elaborate Practical work, but not duly exhibiting evangelical motives.

SHEPHERD (John). On the Common Prayer. 2 vols. 8vo. 1828.

BIDDULPH (T. T). Ecclesiastica. 8vo. 1818.

NELSON (Robert). A Companion for the Festivals and Fasts. Various Editions.
This work once had a most extensive circulation. There is serious religion, but a great want of evangelical principles and unction. He held Bishop Bull's views on justification.

SUMNER (Bp. J. Bird). Sermons on the Festivals of the Church. 8vo.

BIDDULPH (T. T). Essay on the Liturgy. 3 vols. 8vo.
The above may suffice, though Wheatley, Bishop Mant, and others who have written fully on this subject might be added. Various Tracts on the alteration or revision of the Liturgy, have been published.

SHARP (Thomas). The Rubrics and Canons of the Church of England considered. 1753.
A useful work on the subject.

ROGERS (Thomas). Lectures on the Liturgy. 2 vols. 8vo.
Very devotional and practical.

SCOTCH CONFESSIONS OF FAITH, Directories for Public Worship, &c. 8vo. 1810.

LITURGIA FIGURINA, or Prayers used in the Canton of Zurich, in Switzerland. 12mo. 1693.

FORM OF PRAYERS in the Church at Geneva. At the end of the French Bible. 4to. 1622.

FORM OF PRAYER used by the English at Geneva, in the 2d vol. of the Phœnix.

LA LITURGIE, ou la maniere de célébrer le service Divin dans l'Eglisse de Genève. 4to. Genève, 1807.
The prefatory Advertisement contains an account of the various times of Divine Service at Geneva. At the end there is a table of the Lessons read out of the Old and New Testaments, and of the Psalms sung for every day throughout the year, when there is Divine Service.

ROUX (J. M. T). La Liturgie en usage dans l'Eglises Reformées de France revise et augmentèe de services religieux, pour les solemnités et pour tous les cas, toutes les circonstances, extraordinaires qui peuvent se presenter pour l'Eglise. 4to. 1826.
An enlarged edition of the preceding, with various prayers for public occasions, for which the ancient Liturgy of the French Reformed Churches could make no provision.

FORMS OF PRAYER used in the Reformed Churches in the Netherlands. 12mo. Amsterdam. 1772.

DUREL (John). A view of the Worship in the Reformed Churches. 4to. 1662.

(4.) *Treatises on Prayer and Manuals of Devotion.*

ANDREWS (Bishop). Manual of Devotions. Various editions.
Has much of the true spirit of devotion.

ARNDT (John). Garden of Paradise, or Holy Prayers and Exercises. 8vo. 1716.
Written in the spirit of the excellent Arndt.

BENNET'S (Ben). Christian Oratory. 2 vols. 8vo. 1811.
A very spiritual and devotional work, that may be read more than once with advantage.

BLOMFIELD (Bishop). Manual of Family Prayers.
Family prayers are numerous. Those by Knight, Cotterill, and Swete, are very excellent.

BOGATZKY'S (C. H). Golden Treasury. Various editions.

JENKS (Benjamin). Prayers and Offices of Devotion. 8vo. 1819.
In the true spirit of Evangelical devotion.

KENN'S (Bishop). Manual of Prayers. Various editions.
An excellent spirit of devotion.

OWEN (John). Discourse on the work of the Spirit in Prayer. 8vo. 1682.
An excellent Treatise, with some of the peculiarities of his circumstances. He seems scarcely to allow the work of the Spirit with forms of prayer.

SHEPPARD (John). On Private Devotion. 12mo. 1826.

TAYLOR (Bishop). The Golden Grove. Various editions.

THORNTON (John). Treatise on Prayer. 12mo.

WATTS (Isaac). A Guide to Prayer. 12mo.
Chiefly to help in extempore prayer.

WILKINS (Bishop). Gift of Prayer. 8vo. 1704.
Usually bound up with his Gift of Preaching.

(5.) *Psalms and Hymns.*

MONTGOMERY (James). Christian Psalmist. 12mo. 1826.

WATTS (Isaac). Psalms and Hymns. Various editions.

RIPPON'S Collection. Various editions.

OLNEY Hymns. Various editions.

KELLY'S Hymns. Various editions.

HART'S (J). Hymns. Various editions.

HERBERT'S Temple, and other Poems.

Merrick, Goode, and vast numbers have translated the Psalms with various success, and collections are innumerable. The Rev. J. Pratt's is extensive and well suited for public worship.

IV. THEOLOGIANS, ANCIENT AND MODERN.

(1.) *Fathers of the Christian Church.*

1. *Introductory Works to the Fathers of the Christian Church.*

WALCHII (J. G). Patristica. 8vo. 1770.
A full account, as far as regards the six first centuries, of things pertaining to the Fathers and their works.

DAILLE (John). Treatise on the right use of the Fathers. 4to. 1675.
An original and valuable work, which had a considerable effect in diminishing the undue authority of the Fathers.

SCRIVENERI (M). Apologia pro patribus adversus Dallæum. 4to. 1672.
Bishop Marsh says, every thing which can be said in favor of the Fathers is contained in the following work—Casti Innocentis Ansaldi de authenticis sacrarum scripturarum apud sanctos Patres Lectionibus libri duo. Verona, 4to. 1747.

EDWARDS (John). Patrologia (in his remains) 8vo. 1731.
Takes the same views as Daille.

WHITBY (Daniel). Dissertatio de Scripturarum interpretatione. 8vo. 1714.
Brings forward the conflicting sentiments of the Fathers on passages.

COLLINSON (John). A Key to the Writings of the Fathers of the First Three Centuries. 8vo. 1817.

KAY (Bp). His two Works on Tertullian and Justin Martyr. 2 vols. 8vo.

ROUTH (J. M). Reliquiæ Sacræ—Fragments of Authors of the Second and Third Century. 4 vols. 8vo. 1814–18.

SUICERI (J. C). Thesaurus Ecclesiasticus. 2 tom. folio, 1728.
An indispensable work for the illustration of the Greek Fathers.

CLARK (Dr. A). Succession of Sacred Literature. 12mo. 1807.
This book gives information concerning the works of the Fathers of the first three centuries, and his Bibliographical Miscellany contains the fullest account of the Translations of the Fathers.

2. *Works of the Fathers.*

DUPIN (L. E). A New History of Ecclesiastical Writers. 8 vols. folio, including the 17th Century. 1697—1725.
This is a very comprehensive and candid account. It was abridged in 4 vols. 12mo. Many of the Works of the Fathers are given in an abridged form.

CAVE (W). Scriptorum Ecclesiasticorum Historia Literaria. 2 vols. folio, 1740.
This is also a judicious and comprehensive Work down to the Reformation. See also Cave's Lives of the Apostles and Fathers. 3 vols. folio, 1678–83.

BURTON (Edward). Testimonies of the Ante-Nicene Fathers to the Divinity of Christ. 8vo. 1826.

LARDNER (N). His Works. 5 vols. 4to. 1815.
A very candid and learned, but Socinian writer. He impartially goes through the principal Fathers, showing their testimony to the Scriptures.

REEVES (W.) Apologies of the Fathers. 2 vols. 8vo. 1709.
He endeavors in the preface to meet Daille's objections to the Fathers.

ROUS (F). Mella Patrum. 8vo. 1650.
Extracts from the Earlier Fathers.

SCULTETI (Ab). Medullæ Theologiæ Patrum. 4to. 1634.
An Analysis of the Earlier Fathers.

STANHOPE (G). Meditations of Augustine. 8vo. 1708.
Generally agreed not to be the work of Augustine—but it is devotional and edifying, with some Popery.

WAKE'S (Archbishop). Epistles of the Apostolical Fathers.

GILL (John). The Cause of God and Truth. 2 vols. 8vo.
In part iv. of this work Dr. Gill goes through the testimonies of the Fathers before Augustine to give passages that support Calvinistic views.

List of the principal Fathers of the Church.

1st Century.

Jewish Writers.

Josephus, 2 vols. folio, 1726.
Philo-Judæus. 2 vols. folio, 1742.

Christian Writers.

Clemens, 8vo. a Wotton. 1710.
Patres Apostolici a Cotelerio. fo. 1724.

2d Century.

Justin Martyr. folio, 1742. (Including Athenogoras, Theophilus, Tatian, and Hermias).
Clemens Alexandrinus. 2 vols. fo. 1715.
Irenæi Opera. 2 vols. folio, 1734.

3d Century.

Cypriani Opera. folio, 1726.
Dionysius Alexandrinus. folio, 1796.
Gregorius Thaumaturgus. folio, 1622. (Including Macarius and Basil.)
Hippolyti Opera. folio, 1716.
Minucii Felicis Octavius. 8vo. 1709.
Origeni Opera. 4 vols. folio, 1733.
Tertulliani Opera. folio, 1675. (Including Novatian.)

4th Century.

Ambrosii Opera. 2 vols. folio, 1686.
Arnobii adversus Gentes. 2 vols. 8vo. 1816.
Athanasii Opera. 3 vols. folio, 1698.
Augustini Opera. 12 vols. folio, 1689.
Basillii Magni Opera. 3 vols. folio, 1721.
Chrysostomi Opera. 13 vols. folio, 1718.
Cyrilli Hierosol. folio, 1720.
Ephraimi Syri Opera. folio, 6 vols. 1743.
Epiphanii Opera. 2 vols. folio, 1682.
Eusebii Preparatio et Demonstratio Evangelica. 2 vols. folio, 1628.
Eusebii Socratis Sozomeni, Theodoreti, Evagrii, Philostorgii, et Theodori Historiæ. 3 vols. folio, 1720.
Firmicus Julius. 8vo. 1672.
Gregorii Nazianzeni Opera. 2 vols. folio, 1690.
Gregorii Nysseni Opera. 2 vols. fo. 1618.
Hieronymi Opera. 10 vols. folio, 1734.
Hilarij Opera. 2 vols. folio, 1730.
Lactantii Opera. 2 vols. 4to. 1748.
Luciferi Opera. folio, 1778.
Optati Opera. folio, 1700.

5th Century.

Basilius Seleuciensis. folio, 1622.
Cassiani Opera. folio, 1628.
Cyrill: Alexandri. 7 vols. folio, 1638.
Chrysologus Petrus. folio, 1671.
Dionysii Aeropagitæ. 2 vols. folio, 1644.
Isodori Opera. folio, 1638.
Marii Mercatoris. 2 vols, folio, 1673.
Philo. 4to. 1772.
Proclus. 4to. 1630.
Prosperi Opera. 2 vols. 4to. 1782.
Ruffinus. folio, 1580.
Salviani Opera. 8vo. 1669.
Sulpicii Severi Opera. 32mo. 1643.
Synesii Opera. folio, 1633.
Theodoreti Opera. 5 vols. folio, 1642.
Vincentius Lirinensis. 18mo. 1689.

6th Century.

Cassiadori Opera. 2 vols. folio, 1679.
Climacus Joannes. folio, 1633.
Facundus. 8vo. 1629.
Fulgentii Opera. 4to. 1684.
Gildas. 12mo. 1568.
Gregorius Turonensis. folio, 1699.
Gregorii Magni Opera. 4 vols. folio, 1705.
Isidori Hispalensis. folio, 1778.
Procopius Gazæus. folio, 1555.

7th Century.

Maximi Opera. 2 vols. 1755.

8th Century.

Alcuinus. folio, 1617.
Bedæ Opera. 4 vols. folio, 1688.
Damascæni Joannis Opera. 2 vols. fo. 1712.

9th Century.

Agobardi Opera. 2 vols. 8vo. 1666.
Nicephori Opera. 2 vols. folio, 1705.
Bertram. 4to. 1672.
Sedulii Annotationes. 4to. 1538.
Hincmari Opera. 2 vols. folio, 1649.

Photii Epistolæ. folio, 1651.
Rabanus Maurus. folio, 1627.

10th Century.

Attonis Opera. folio, 1678.
Eutychius. 4to. 3 vols. 1642, 1659.
Œcumenius. 2 vols. folio, 1631.

11th Century.

Anselmi. Opera. 2 vols. folio, 1675.
Brunonis Opera. 2 vols. folio, 1789.
Hilderberti Turonensis. folio, 1708.
Lanfranci Opera. folio, 1648.
Theophylacti Opera. folio, 4 vols. 1754.

12th Century.

Bernardi Opera. 2 vols. folio, 1690.
Euthymii Comment. 2 vols. 8vo. 1792.
Guiberti Opera. folio, 1651.
Hugo de St. Victoire. 3 vols. folio, 1648.
Lombard Pet. folio, 1486.
Petrus Blæsensis. folio, 1667.
Rupertus Tuitensis. 2 vols. folio, 1638.

13th Century.

Aquinatis Summa. folio, 1632.
Bradwardini de causa Dei. folio, 1618.
Grosthead. 4to. 1652.

List of the principal English Translations of the Fathers, chiefly taken from Clarke's Bibliographical Miscellany.

Ambrose, Christian Offices, by Humphreys. 4to. 1637.
Athanasius, Orations, by Parker. 8vo. 2 vols. 1713.
Athenagoras, Apologetics. 8vo. 1714.
Augustine, City of God. folio, 1620.
Augustine, Confessions, by Watts. 12mo. 1631.
Augustine, Meditations, by Stanhope. 1745.
Basil, on Solitude, by Barksdale. 8vo. 1675. Select Passages from. 8vo. 1810.
Bede, Ecclesiastical History, by Stevens. 8vo. 1723.
Bernard, Meditations, by Warren. 8vo. 1700.
Bertram, on the Body and Blood of Christ. 12mo. 1688.
Chrysostom, on Compunction, by Veneer. 8vo. 1728.
Chrysostom's Priesthood, by Bunce. 8vo. 1759. Ephesians. 1581, 4to.
Cyprian's works, by Marshall. folio, 1717.
Eusebius, Ecclesiastical History. fo. 1709.
Gregory the Great, Collectanea, vol. of. 8vo. 1618.
Gregory Nazianzen, Panegyric on Maccabees, by Collier. 8vo. 1716.
Jerome, Select Epistles of. 4to. 1630.
Jerome, Epistle to Nepotian. 8vo. 1715.
Justin Martyr, Apologies, by Reeves. 8vo. 1716.
Justin Martyr, Dialogue with Trypho. 2 vols. 8vo. 1755.
Justin Martyr, Exhortation to Gentiles, by Moses. 8vo. 1757.
Lactantius, Death of Persecutors, by Dalrymple. 8vo. 1782.
Macarius, Homilies, by Haywood. 8vo. 1712.
Macarius, Institutes, by Penn. 12mo. 1816.
Minucius Felix, by Hailes.
Nemesius, on the Nature of Man, by Wither. 12mo. 1636.
Origen, against Celsus, by Bellamy. 8vo.
Synesius, Select Poems of, by H. S. Boyd. 8vo. 1814.
Tertullian, Apology, by Reeves. 2 vols. 1716.
Tertullian, Proscription of Heretics, by Betty. 8vo. 1722.
Wake's Apostolical Epistles.

WORKS OF THE REFORMERS.

(1.) *British Reformers.*

Richmond (Legh). Fathers of the English Church. 8 vols. 8vo. 1807–12.
A very important selection from the valuable writings of the Reformers of our Church. A work on a larger scale under the title of 'the English and Scotch Reformers' is in progress, to extend to 16 vols. There is another on a smaller scale by the Religious Tract Society. These collections and selections will comprise, when finished, the works in part, or complete, of Bale, Barnes, Becon, Bilney, Borthwick, Bradford, Clement, Frith, Gilby, Lady J. Grey, Hamilton, Hooper, Jewell, Joye, Knox, Lambert, Latimer, Queen C. Parr, Philpot, Ponet, Ridley, Rogers, Sampson, Saunders, Taylor, Tyndal, Wickliffe, and Wishart.

Foxe (John). Acts and Monuments. 3 vols. folio. Various editions from its first publication to 1684.
An invaluable work illustrative of the character of the Reformation. Several of Foxe's other works, his Treatise on Justification, and his Sermons on Christ crucified, and on Christ triumphant, are excellent.

JEWELL (Bp). His Works. 2 vols. folio, 1609.
The finest Christian eloquence, deep learning, sound wisdom, and evangelical piety mark the writings of this Reformer.

LATIMER (Hugh). Sermons, with Life by J. Watkins. 2 vols. 8vo. 1824.
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GODLY LETTERS OF THE MARTYRS. 4to. 1564.
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SANDYS (Abp). Sermons. 8vo. New edition by T. D. Whittaker, 1812.
Sound and valuable sermons, showing the doctrines of our Reformers.

ROLLOCK (Robert). A valuable expository writer of the Scotch Church; his works are numerous.

KNOX (John). History of the Reformation and other pieces. folio, 1732.

(2.) *Foreign Reformers.*

LUTHERI (M.) Opera Omnia. 4 vols. folio, 1564—1583; or 7 vols. folio, 1550—8.
There are fuller editions including German works, not rendered into Latin. His praise need not be spoken by the Author.

LUTHERI (M). Colloquia Mensalia, or Divine Discourses at the table. Folio, 1652.
Seckendorf refers to the Table Talk as incautiously composed or published, but manifesting the manners and conversation of Luther in private. See Lib. iii. p. 643. The Milners also quote from this work vol. v. 532. Vol. viii. 398—401. His Epistles are just republished by Professor De Wette, with additions, at Berlin. 5 vols. 8vo. 1825—1828.

MELANCTHONIS (P). Opera Omnia. 4 vols. folio, 1601.
Melancthon needs not commendation. There have been various volumes of his Epistles.

CALVINI (J). Opera Omnia. 9 vols. folio, 1671.
A minister without this, is without one of the best Commentaries on the Scriptures, and a valuable body of divinity.

ZUINGLII (H). Opera Omnia. 4 vols. folio, 1581.
The two last volumes are Commentaries. With some less scriptural views Zuinglius is still a valuable writer.

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An acute Controversialist in favor of the Church of England.

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A very powerful, evangelical, and holy writer.

MANTON (Thomas). Works. 5 vols. folio, 3, 4to. and 5, 8vo.
All Manton's Works are worth having, especially those published by himself. He is judicious, and gives the sense fully.

MEDE (Joseph). Works. Folio, 1672.
A valuable writer, independent of his Prophetical writings.

MILNER (Joseph). Works. 9 vols. 8vo.
An invaluable collection of important works for a Student.

NEWTON (John). Works. 6 vols. 8vo. or 9 vols. 12mo.
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OWEN (John). Works. 21 vols. 8vo.

PALEY (W). Works. 6 vols. 8vo.
A clear and perspicuous writer, whose Horæ Paulinæ and Evidences are very valuable; but some of his principles in his Moral Philosophy unsound.

PERKINS (W). Works. 3 vols. folio, 1612.
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Valuable for the Commentaries and his life.

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He did much good by his mild, kind, and practical spirit, but the experienced Christian will perceive a considerable deficiency in doctrinal statement.

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A holy, evangelical, and lively writer.

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SCOTT (Thomas). Works. 12 vols. 8vo. with Life and Letters.
A sound discriminating judgment, strong sense, and a reflecting mind, with a clear display of Evangelical truth.

SCOUGAL (Henry). Works. 8vo. 1726, and 12mo.
Deep and fervent piety recommended in an excellent manner.

SIBBES (Richard). Works. 3 vols. 8vo. 1812.
A very tender and striking writer, well adapted for consolation. This edition does not include his Commentary on the Corinthians and several other of his works.

STILLINGFLEET (Bishop). Works. 6 vols. folio, 1710.
Chiefly valuable for his controversial pieces against Infidels, Romanists, and Socinians. A learned and masculine writer.

TAYLOR (Bishop). Works. 15 vols. 8vo. 1822.
A fine rich imagination, with great devotion, but a tone of divinity below that of the Reformers, and in some material points erroneous.

TAYLOR (Nathaniel). Works. 3 vols. 8vo. 1698—1703.
Called by Doddridge the Dissenting South.

TILLOTSON (Abp). Works. 3 vols. folio, or 12 vols. 8vo.
Read his Discourses against Atheism and Transubstantiation, and on the education of children.

TOPLADY (A. M). Works. 6 vols. 8vo. 1825.
A strenuous defender of Calvinistic views, but not in the spirit of the gospel; His Historic Defence is full of information, and worth reading: it has been examined by the Anglo-American Bishop White, in his comparative views of the controversy between the Calvinists and Arminians, 2 vols. 8vo. Philadelphia, 1817, and the fidelity of his quotations questioned. Some of his Hymns are beautiful.

TRAIL (Robert). Works. 2 vols. 8vo. 1810.
The doctrines of grace devotionally and practically displayed.

WARBURTON (Bp). Works. 12 vols. 8vo. 1811.

WATERLAND (Daniel). Works. 11 vols. 8vo. 1823.
A learned and able defender of some important points; but little, as far as the Author has seen, of evangelical and devout divinity, or the main principle of the Gospel—salvation by grace.

WATTS (Isaac). Works. 6 vols. 4to.
Few writers have been more useful, especially in Psalms and Hymns: a fine genius and deep piety. He fell into some peculiar notions on the Trinity, and was answered by Abraham Taylor, Hurrion, and Edwards. If the wise and good Dr. Watts erred, let all take heed of rash speculations on unrevealed things.

WITHERSPOON (John). Works. 9 vols. 12mo.
Eloquent, perspicuous, evangelical, and practical.

(2.) *Foreign Protestant Divines.*

AMESII (Guil). Opera Omnia. 5 vols. 12mo.
Valuable writings both on practical and controversial subjects.

ARMINII (J). Opera Omnia. 4to. 1629
There is a Translation by Mr. Nicholls, of which 2 vols. are published. Some modern readers would be surprized to find how Calvinistic Arminius is. He would certainly have been viewed by them as a Calvinist.

DU MOULIN (P). Les Œuvres Theologiques. 9 tomes, 1658, 12mo.
An acute and able Calvinistic writer.

GROTII (H). Opera Omnia. 4 vols. folio. See page 263.

GOMARI (F). Opera Omnia. Folio, 1664.
One of the chief opponents of Arminius. An able and learned writer.

EPISCOPII (Sim). Opera Omnia. 2 vols. folio, 1678.
Episcopius and Grotius too, have in the Author's judgment, greatly departed from the spirit of the Reformation: they are useful to give a complete view of the sentiments of the Remonstrants.

JUNII (Francis). Opera Theologica. 2 vols. folio, 1608.
A peaceable and valuable writer, whom Bishop Hall calls 'the glory of Leyden—the oracle of Textual and School Divinity—subtle in distinguishing, in argument invincible.'

GEIERI (M. D). Opera Omnia. 2 vols. folio, 1686.

SPANHEIMII (F). Opera. 3 vols. folio.

DAILLE (Jean). Œuvres. 21 vols.
Much valuable elucidation of the Scriptures in these works.

WITSII (H). Opera Omnia. 6 vols. 4to. 1683—1703.
Too systematical in his economy of the covenants, but an admirable writer, of an excellent spirit. All his works are worth having.

FORBESII (J). Opera Omnia. 2 vols. folio, 1703.
Much learning and piety; a Scotchman by birth; but lived much abroad; his chief work was printed at Amsterdam.

The chief writings of Vitringa, Venema, Lampe, will be noticed under other heads. On later writers the Author is very incompetent to say any thing. Walchius and Brunet will give information to those who wish for it.

V. SYSTEMATIC DIVINITY.

(1.) DOCTRINAL DIVINITY.

[1] *Systems of Divinity and Elementary Treatises.*

See Works of Amesius, Calvin, Doddridge, Jona. Edwards, Forbesius, Leighton, Luther, Martyr, Melancthon, Scott, and Witsius.

GREGORY (Olinthus). Letters on Christian Religion. 2 vols. 12mo. 1822.

ALTINGIUS (H). Loci Communes—Explicatio Catechesis—Problemata Theoretica et Practica—Exegesis Augustanæ Confessionis, 5 vols. 4to. 1649—1654.
H. Altingius is an excellent writer.

BAXTER (R). Catholic Theology. Folio, 1675.
Well calculated to abate self-conceit. An extensive view of different opinions.

PICTETI (Benedicti). Theologia Christiana. 2 tom. 12mo. 1734, 8vo. 1820.
Pictet's Text book. The London edition, was superintended by Rev. W. Vint. Calvinistic and valuable. It was the basis of the following work:

PICTET (B). La Theologie Chrétienne, & la science de salut. 3 tom. 4to. Geneve, 1721; La Morale Chrétienne, 2 tom. 4to. 1710.
This professes to be an exposition of the Truths which God has revealed to men in the Scriptures, with the history and refutation of errors, the sentiments of the ancient fathers, and an abridged view of what is most considerable in sacred and profane history. A very valuable work.

DAVENANTII (J). Determinationes et Prælectiones. 2 vols. folio, 1631—1634.
Many debateable doctrines wisely stated.

DWIGHT (Timothy). Theology explained and defended. 5 vols. 8vo.
Without concurring in the views of church government, this is a very judicious and valuable system of divinity.

LE BLANC (L). Theses Theologicæ. Folio, 1675.
Published by Baxter, and taking very much his view of doctrine.

LAWSON (George). Theo-Politica, or a body of Divinity. Folio, 1659.
An original writer, with some useful distinctions.

PRIDEAUX (J). Fasciculus Controversiarum. 4to. 1652.

GURNEY (J. J). Essays on Christianity. 8vo. 1827.
A very valuable summary and defence of evangelical views.

LEIGH (Edward). Body of Divinity. Folio, 1662.
Contains much solid matter, in an evangelical mode of statement. He was considered one of the most learned men of his time, and was a friend of Abp. Usher.

BINCHII (John). Mellificium Theologicum. 4to. 1666.
A valuable work with Arminian views.

ROBINSON (T). The Christian System. 3 vols. 8vo. or 1 vol. 8vo.

MASTRICHT (P). Theoretico-Practica Theologia. 4to. 1724.
One of the best bodies of divinity—brief, very comprehensive, and clear.

OWEN (John). Θεολογουμενα. 4to. 1661.
Not included in Owen's works, but containing much information on the nature of true Theology.

USHER (Archbishop). Body of Divinity. Folio, 1670.
Published without his consent, but very useful.

VENN (Henry). Complete Duty of Man. Various editions.

WARDEN (John). A System of Revealed Religion. 2 vols. 8vo.
Arranged from the Scriptures—Strutt, Talbot, and others published similar works.

TURRETINI (F). Institutio Theologiæ Elencticæ. 4 vols. 4to. 1701.
A very valuable discussion of the most important questions in Theology.

STAPFERI (J. F). Institutiones Theologiæ Polemicæ. 5 vols. 8vo. 1743–47.
Jonathan Edwards speaks well of this. As far as the author has read, it is a very able defence of truth. It would be easy to add many others, as Markius, Synopsis Purioris Theologiæ, Witsius, Ridgeley, Gill, Hopkins, Watson, Brown, &c. In Cradock's Knowledge and Practice much instruction is condensed.

HOOKE (L. Jos). Principia Religionis Naturalis and Revelatæ in usum Acadameicæ. 3 tom. 8vo. Paris, 1774. Edit. secunda.
The third volume is a summary of doctrine and discipline after the Romish Church.

[2] *Treatises on Particular Subjects.*

(1) *Of God and his Attributes.*

See Charnock, Bates, Owen, Flavel.

POLHILL (Edward). Speculum, or View of Divine Truths in Jesus Christ. 4to 1678.
Much Christian Truth and Devotion. A superior work.

COLE (Elisha). Discourse of God's Sovereignty. 8vo. 1788.
Many good thoughts, but hardly guarded enough.

CRANE (Thomas). A Prospect of Divine Providence. 8vo. 1672.
This is a valuable work, with only the initials of the author in the title page.

COLLINGS (John). On the Providence of God. 4to. 1678.
Scriptural and spiritual.

WISHART (William). Theologia, or Discourses of God delivered in 120 Sermons. 2 vols. 8vo. 1787.

HAKEWELL (George). Apology of God's Power and Providence. Folio, 1635.

(2) *On the Person and Offices of Christ Jesus.*

See Owen, Edwards, &c.

SMITH (Dr. Pye). The Scripture Testimony to the Messiah. 2 vols. 8vo. 1818-21.—Four Discourses on the Sacrifice and Priesthood of Jesus Christ. 8vo. 1828.
Invaluable bulwarks in defence of the Deity and Atonement of Christ.

SERLE (Ambrose). Horæ Solitariæ. Essays on the names of Christ. 8vo.
A very devotional and experimental work.

HOLDEN (George). Scripture Testimonies to the Divinity of Christ. 8vo. London, 1828.

ABADDIE (John). Treatise on the Divinity of Christ. 1777. 12mo. Edited by Ab. Booth.
A reprint of an old Translation of a most masterly Treatise: it will repay abundantly the Student.

STUART (Moses). Letters to Dr. Channing. Andover, North America, and Belfast, 1826. 12mo.
Mr. Horne calls this an admirable little volume, depicting the subtle criticisms of an accomplished modern Unitarian, in a fine spirit of Christian Philology.

POLHILL (Edward). Christus in Corde; or the Mystical Union between Christ and Believers. 8vo. 1823.
Full of unction.

ALSOP (Vincent). Anti-sozzo; a Vindication of some great truths opposed by Mr. W. Sherlock. 8vo. 1675.
Sherlock's Discourse concerning the knowledge of Jesus Christ, tending to Socinian views, and marking the low divinity of the times, produced two valuable replies, the one above by Alsop, and the other by Edward Polhill, both in 1675. South also published animadversions.

ROW (John). Immanuel, or the love of Christ explicated and applied. 8vo. 1680.

TOMKYNS (Martin). Jesus Christ the Mediator between God and man. 8vo. 1732.

JONES (T). The Mediation of Jesus Christ. 24mo. 1828.

GOODE (W). Essays on the Names and Titles of Jesus Christ. 6 vols. 8vo. 1822.

ROBINSON (Ralph). Christ is all in all. 8vo. 1651. 1827.—Christ the perfect pattern, or a Christian's practice. 8vo. 1658.—The Christian completely armed. 8vo. 1656.

WYNPERSSE (D. Van de). Demonstration of the true and eternal Divinity of Christ. 8vo. 1794.

(3) *On the Person and Offices of the Holy Spirit.*

See Owen, Hurrion, Howe.

FABER (G. S). Work of the Spirit. 8vo.
A valuable experimental work.

SERLE (Ambrose). Horæ Solitariæ. Names and titles of the Holy Spirit. 8vo.
A similar work to the one noticed above.

BIDDULPH (T. T). Lectures on the Holy Spirit. 8vo.
Many valuable and excellent remarks on the history of the influence of the Spirit.

MORTIMER (Thomas). Lectures on the Holy Spirit. 8vo.
Practical and edifying.

HEBER (Bp). Bampton Lectures on the Holy Ghost as a Comforter.
Very learned, and not so experimental and devotional as might have been wished. There are beautiful views of the subject combined with some speculative and fanciful notions.

ORME (W). Discourses on the Blasphemy against the Holy Spirit. 12mo. 1823.

THORNTON (John). The fruits of the Spirit. 18mo. 1828.
A very practical and edifying work.

(4) *Trinity.*

See Owen, and controversies with Arians and Socinians.

HORNE (T. H). The Scripture Doctrine of the Trinity defended. 12mo. 1827.
Like his other writings, comprehensive, and full of information.

JONES (Wm). Catholic Doctrine of the Trinity.

(5) *On Death.*

See Treatises on the Four Last Things by Bates, Bolton, &c.

SHERLOCK (W). A Practical Discourse on Death. 8vo.

DRELINCOURT (Chas). Defence against the fear of Death. 8vo.
A devotional work.

(6) *Intermediate State, Resurrection of the Body, Immortality of the Soul.*

See Calvin, Howe, Baxter's Saints' Rest, Watts, Goodwin, especially the last, Goodwin, vol. 5. part 3. p. 6—105. Archdeacon Blackburne wrote a History of the Controversy to establish the sleep of the soul. Bishop Law, in an Appendix to the Theory of Religion, seeks also to establish it. He was well answered by Professor Campbell in his Sixth Dissertation.

CAMPBELL (A). On the Intermediate State. Folio.
A learned work tending to Romanism, but with useful suggestions.

DUNCAN (J). The evidence of reason in proof of the Immortality of the Soul. 8vo. 1779.

WADSWORTH (Thomas). The Immortality of the Soul proved and explained. 8vo. 1670.
Contains satisfactory evidences of the intermediate state.

DREW (Samuel). Essays on the Immortality of the Soul. 8vo. 1803.—Essay on the Identity and Resurrection of the Body. 8vo. 1822.

ASSHETON (W). A Vindication of the Immortality of the Soul. 8vo. 1703.

(7) *Judgment, Heaven, and Hell.*

SHERLOCK (W). A Practical Discourse on a future judgment. 8vo. 1692.
Sherlock's practical works are better than his controversial; he wrote also on the happiness of good men, and the punishment of the wicked.

HORBERY (M). An Inquiry into the Scripture Doctrine of the duration of future punishment. 8vo.

LEWIS (John). The nature of Hell. 8vo. 1720.

READER (Simon). Christian Views and Reflections. 12mo. 1808.
A devotional, edifying work.

STRONG (Nathan). The doctrine of Eternal Misery reconcileable with the infinite benevolence of God. Hartford. 8vo. 1796.

LAMPE (F. A). Dissertations on the eternity of Hell torments. See Erskine's Church History, vol. i. p. 300.—See Baxter, Edwards.
The Universalists have been answered by Edwards, Hopkins, &c.

CASE (Thomas). Mount Pisgah, or a Prospect of Heaven, being an Exposition on 1 Thess. iv. 13 to 18, in 3 Parts. 4to. 1670.

(8) *Angels.*

See Mede, Dwight.

AMBROSE (Isaac). The Ministration and Communion with Angels.
A devotional and edifying work, but sometimes fanciful.

(9) *Treatises on the Five Points agitated between Calvinists and Arminians.*

WHITBY (Daniel). A Discourse, &c. 8vo. 1817.
The most able work on the Arminian side.—John Goodwin also wrote on the same points. 4to. 1652.

EDWARDS (John). Veritas Redux. 8vo. 1707.
Takes the opposite view to Whitby.—Edwards was a voluminous writer of a controversial spirit, who pointed out and endeavored to check the departure from reformation principles in his time, but not in the spirit that would commend his sentiments.

GILL (Dr. John). The Cause of God and Truth. 2 vols. 8vo. 1814.
The fullest answer to Whitby.

BATES (Ely). Observations on some important points in Divinity. 12mo. 1811.
Chiefly extracted from Baxter.—A middle course.

(10) *Original Sin.*

See Edwards, Fletcher.

WESLEY (John). The Doctrine of Original Sin according to the Scriptures. Various editions.
This was a reply to Taylor's Socinian work, as was that of Edwards.

(11) *Election, Predestination, extent of Redemption, &c.*

See Bradwardine, Knox, Beza, Amesius, Owen, Du Moulin, Prynne, Toplady, Scott, on one side, and Castellio, Arminius, Episcopius, Limborch, Wesley, Fletcher, Tomline, &c. on the other; see also Baxter, Fuller, Witherspoon.

USHER (Abp). Gotteschalci Historia. 4to. 1631.
An account of the Controversies raised on Predestination from the views of Gotteschalcus.

USHER (Abp). Judgment on the extent of Christ's death. 12mo. 1657.
Some valuable hints.

DAVENANT (John). Animadversions on Hoard's Treatise. 8vo. 1641.—Dissertationes duæ de morte Christi et de Predestinatione. Folio, 1650.

TRUMAN (Joseph). The Great Propitiation. 12mo. 1672.—A Discourse of Natural and Moral Impotence. 12mo. 1675.
An original and able writer; taking much the same views as Baxter.

PLAIFERE (John). Apello Evangelium. 12mo. 1652.
On the Arminian side, though guardedly written: reprinted in the Cambridge Tracts.

HAMMOND (Henry). A Pacific Discourse of God's Grace and Decrees. 8vo. 1660.
Written in a good spirit on the Arminian side, endeavoring to show that Bishop Sanderson accorded with him.

TOMLINE (Bp). Refutation of Calvinism. 8vo. 1811.
Fully answered by the two following works:

SCOTT (Thomas). Remarks on Bishop Tomline's "Refutation of Calvinism." 8vo. 1822.

WILLIAMS (Edward). A Defence of Modern Calvinism. 8vo. 1812.—Sovereignty and Equity of the Divine Government. 8vo.
There are many important remarks in these volumes, whatever opinion may be formed of his particular views. The subject is an abyss that calls rather for submission and admiration, than discovery.

COOPER (William). Four Sermons on Predestination. 12mo. 1765.
A candid and practical view of this doctrine.

(12) *Faith and Justification.*

See Baxter, Fuller, Witherspoon, Owen, Edwards, Romaine.

TAYLOR (N). Discourse on Faith. 8vo. 1700.
A valuable book on a difficult subject.

BULLII (G). Harmonia Apostolica et Examen Censuræ. 4to. 1670—1678.
An objectionable work. It was translated into English by Mr. Wilkinson, 1801. Melancthon ably meets, long before hand, Bishop Bull's Arguments. See Scott's History, vol. ii. pp. 119—121.

TULLII (T). Justificatio Paulinæ sine operibus asserta et illustrata. 4to. 1674.
A reply to Bull. Those who wish to see some account of the Controversy, will find it in Nelson's Life of Bull; but Nelson approved of Bishop Bull's views, and represents them too favorably.

BARLOW (Bp). Two Letters on Justification. 12mo. 1826.
A very powerful polemical defence of the Doctrine. Archdeacon Browne says, 'If the reader wishes to see this subject treated with a degree of closeness of reasoning and logical accuracy which defies confutation, he will do well to peruse these Letters.'

GREW (Obadiah). A Sinner's Justification, or the Lord Jesus Christ our Righteousness. 18mo. 1698.

TOMLYNS (Samuel). Jehovah our Righteousness, or, the Justification of Believers by Christ only. 12mo. 1696.

DOWNHAM (Bp). A Treatise of Justification. Folio, 1639.
A full reply to the cavils of the Romanists.

ROGERS (John). The Doctrine of Faith. 12mo. 1633.
Experimental and casuistical.

EDWARDS (J). The Doctrine of Faith and Justification set in a true light. 8vo. 1708.

PLACETTE (Jean). Traité de la Justification. 12mo. 1753.—Traité de la foi Divine. 4 vols. 12mo. 1716.

POLHILL (Edward). Precious Faith, considered in its Nature, Working, and Growth. 12mo. 1675.
Experimental and unctional, like Polhill's other works.

LAWRENCE (Matthew). The Use and Practice of Faith. 4to. 1657.
A valuable Treatise.

(13) *Sabbath.*

See Owen, Scott, Heylen, l'Estrange.

WELLS (John). The Practical Sabbatarian. 4to. 1668.
A devotional and full work on the subject.

HOLDEN (George). The Christian Sabbath. 8vo. 1825.

(14) SACRAMENTS IN GENERAL.

See Waterland, Vossii Theses.

ATTERSOL (William). The New Covenant, or a Treatise of the Sacraments. 4to. 1614.

(15) *On Baptism in Particular.*

The mode and subjects.

See Bishop Taylor.

ASHETON (W). Conference with a Baptist. 12mo.
A short and able Defence of Infant Baptism.

BAXTER (Richard). Plain Proof of Infants' Church Membership. 4to. 1656.
A full discussion of the subject.

GILL (John). On Antipædo Baptism. 8vo. 1753.
There are various Tracts on the subject by Dr. Gill, &c. Gale and Booth are the principal standard books on the side of the Baptists.

JERRAM (Charles). Conversations on Baptism. 12mo. 1826.
A popular and satisfactory discussion of the subject.

RYLAND (John). Considerations on Baptism.
A candid and able Treatise on the side of the Baptists.

WALL (W). The History of Infant Baptism. 3 vols. 8vo. 1819.
A comprehensive view of the sentiments of the writers of the first four centuries on this subject.

GALE (John). Reflections on Mr. Wall's History. 8vo. 1711.
Mr. Wall replied to this.

IRVING (Edward). On the Sacrament of Baptism. 12mo. 1827.

Lay Baptism.

BINGHAM (Joseph). History of the Practice of the Church (in his works).
Various Treatises were published on the subject by Brett, Fleetwood, and others.

Nature and Efficacy of Baptism.

See Waterland, Doddridge, Witherspoon.

HENRY (Matthew). A Treatise on Baptism, abridged from the original manuscript by Thomas Robins. 12mo. 1783.
A very useful and practical work.

BRADFORD (Bp). Discourse concerning Baptismal and Spiritual Regeneration. Various editions.

MANT (Bp). Two Tracts on Regeneration and Conversion. 12mo.
An objectionable work.

BIDDULPH (T. T). Baptism, a seal of the Christian Covenant. 8vo. 1816.

SCOTT (John). An Inquiry into the effects of Baptism, and a Defence of the Inquiry. 8vo. 1817.
These two, in the main, satisfactorily reply to Mant. Various other Tracts were published by Bugg, Cunningham, Laurence, Marsh, Daubeny, D. Wilson.

BUDD (Henry). Infant Baptism, the means of National Reformation. Second edition. 12mo. 1828.
A valuable Treatise, full of devout, evangelical, and original remarks.

(16) *On the Lord's Supper, its Nature, Efficacy, and on the requisite Preparation.*

See Ridley, Henry, Taylor, Warburton, Waterland.

CLAUDE (John). Doctrine of the Eucharist in all ages, in answer to M. Arnaud, touching the belief of the Greek, Muscovite, Armenian, Coptic, and other Eastern Churches. Folio, 1684.

HOSPINIANI (R). Historia Sacramentaria. 2 vols. folio. 1598.—1602.
A full account of the Origin and Progress of Roman Catholic superstitions respecting the Sacrament, and of the Controversies between the Lutherans and the Reformed.

CUDWORTH (Ralph). A Discourse concerning the true notion of the Lord's Supper. Various editions.
Cudworth's notion was adopted by many able writers; but they do not appear to the author to have proved that the supposed view was intended by our Lord.

LAW (William). Demonstration of the Gross Errors of a late book called a Plain Account. 8vo. 1769.

WARREN (Richard). An Answer to a book called the Plain Account. 8vo. 1736–7.
Bishop Hoadley wrote what he called a plain account of the nature and end of this sacrament; it led to much controversy. The above two works, the last in three parts, with an Appendix, sufficiently show the nature of, and answer Bishop Hoadley's work.

EARLE (Jabez). Sacramental Exercises. Two Parts. Various editions.

KNOX (V). Consideration on the nature and effect of the Lord's Supper. 12mo. 1808.

WILSON (Bishop). Introduction to the Lord's Supper. Various editions.
Much that is spiritual and devotional, though a more decidedly evangelical tone is to be desired.

HORNECK (Anthony). Crucified Jesus. 8vo. 1686.
Devotional.

HAWEIS (Thomas). Communicant's Companion. Various editions.
Excellent devotional treatises, as are those of Brown, Belfrage, and Willison, Scotch writers.

The question of open and free or close communion has been much discussed among the Baptists. Hall's and Kinghorn's pamphlets may be read upon it.

(3.) *Miscellaneous Treatises on Doctrinal Divinity.*

BOSTON (Thomas). Human Nature in its Fourfold State. Various editions.
Boston's works in general are evangelical and practical.

STRONG (William). On the Covenants. Folio, 1678.
A superior work on the subject.

DICKENSON (Jonathan). Familiar Letters on the most important subjects of Divinity. 12mo.
Sensible and judicious.

DEWAR (Daniel). Moral Philosophy. 2 vols. 8vo.

MACLEOD (Alexander). A View of Inspiration, comprehending the nature and distribution of the spiritual gifts and offices of the Apostolic age.

BRINE (John). Treatises on various Subjects. 8vo. 1756.
He wrote several other treatises and sermons; and is a powerful writer, though some of his doctrinal statements, as it appears to the author, are pushed beyond what the Scripture warrants.

FISHER (Edw). The Marrow of Modern Divinity, with notes by T. Boston. 12mo.

(2.) CATECHETIC DIVINITY.

GALL (James). The End and Essence of Sabbath School Teaching, and Family Religious Instruction. 12mo. 1829.
Gall's system of Instruction will amply repay attention.

[1] *Creeds, Histories, and Explanations of them.*

USHER (Archbishop). De Romanæ Ecclesiæ symbolo Apostolico. Diatriba. 4to. 1647.

NARES (Edward). Discourses on the Three Creeds. 8vo. 1819.

(1.) *The Apostles' Creed.*

See Hooper, Perkins, Jackson, Witsius, Smith.

KING (Sir Peter). History of the Apostles' Creed. 8vo. 1702.

PEARSON (Bishop). An Exposition of the Creed. Various editions.
An excellent work, containing a body of divinity.

BYFIELD (Nicholas). Exposition of Apostles' Creed. 4to. 1626.

(2.) *The Nicene and Athanasian Creeds.*

See *Melancthon*, Waterland, Horberry, Bull.

DODWELL (W). On the Athanasian Creed. 12mo. 1802.

WHEATLEY (Charles). The Nicene and Athanasian Creeds explained by the Scriptures. 8vo. 1738.

[2] *Catechisms of National Churches.*

(1.) *Romish Church.*

CATHECHISMUS ex decreto Concilii TRIDENTINI ad Parochos. Various editions. A Translation was published. 8vo. 1687.

An Abridgment of Christian Doctrine, with Proofs. Various editions.

(2.) *English Church.*

See Beveridge, Waterland, Fathers of the English Church.

NOWELLI (A). Christianæ Pietatis Prima Institutio. 12mo. 1687. And EDWARD THE SIXTH'S CATECHISM.
Two admirable Catechisms in the spirit of the Reformation.

NICHOLSON (Bp). Exposition of the Church Catechism. 4to. 1678.

ELLIS (Clement). The Scripture Catechist, being a full explanation of the Church Catechism. 8vo. 1738.
Valuable expositions.

WALKER (Samuel). Lectures on. 2 vols. 8vo. 1810.
A very practical and holy work.

VIVIAN (Thomas). An Exposition on the Church Catechism. 12mo. 1770; and various subsequent editions.
One of the best explanations of the Church Catechism—lively, evangelical, and simple.

HOLE (Matthew). A Practical Exposition of the Church Catechism. 8vo. 1715.
This is an elaborate exposition, though deficient in the full statement of evangelical motives. There are others by Kenn, Wake, Marsh, James Stillingfleet, the Bristol Tract Society, Basil Woodd, &c.

Confirmation.

See Tracts of the Society for Promoting Christian Knowledge.

WILSON (Daniel). On Confirmation. 12mo.

WOODD (Basil). On Confirmation. 12mo.

(3.) *Scotch and Foreign Churches.*

See Luther, Melancthon.

ASSEMBLY'S CATECHISMS, with Directory and Confessions of Faith. 12mo. Various editions.

BROWN (John). Explication of the Assembly's Catechism. 12mo. 1812.
Several Bodies of Divinity are founded on the Assembly's Catechism, as Watson's, Ridgley's, &c.

HEIDELBERG CATECHISM. 12mo. Various editions.
There are excellent Commentaries on this, especially by H. Altingius, and Ursinus. A translation of it has lately been published by the Rev. Mr. Russell of Oxford.

(4.) *Miscellaneous Catechetical Tracts.*

See Barrow, Hopkins, Hall, Hieron, Usher, Wall.

LLOYD (Bishop). Formularies of Faith, set forth by authority, in the reign of Henry the Eighth. 8vo. 1825.
A very useful publication, enabling students in general to read documents which before were almost unattainable. The Primer should have been included; and Cranmer's Annotations on the King's Book would have been a valuable addition.

ARROWSMITH (John). Chain of Principles. 4to. 1659.
This and his Tactica Sacra are valuable Treatises.

GASTRELL (Bishop). The Christian Institutes. Various editions.

WILSON (W). Collectanea Theologica. 12mo. 1816.
A valuable little Manual of Divinity.

[3.] *Confessions of Faith of different Churches, and Treatises thereon.*

(1.) *The Thirty-Nine Articles.*

See Beveridge.

ROGERS (Thomas). Analysis of the Thirty-Nine Articles. 4to. Various editions. Preface dated 1607.
Said to be published by authority—many excellent things in it.

ELLIS (John). Articulorum Defensio, his accedunt Articuli Lambethani. 12mo.

BURNET (Bishop). Exposition of the Thirty-Nine Articles. Various Editions.
Much information, and candor perhaps pursued to a blameable excess.

HERVEY (Thomas). Elementa Christiana. 12mo. 1791.
An evangelical Exposition of the Articles.
See also the Religion of the Reformation, 12mo. 1825.

HALL (John). Parochial Discourses on the Articles of Religion. 2d edition. 8vo. 1829.

WILSON (Wm).
His extracts from the authorised documents of the English Church, form an excellent commentary to prove what are her real sentiments.

WAITE (Thos). Sermons explanatory and practical on the Thirty-Nine Articles, in a Series of Discourses. 8vo. 1826.
His object is to show that they are neither Calvinistic nor Arminian, but scriptural, and at the same time to point out the important duties with which the belief of them is connected.

(2.) *Confessions of Faith of Protestant Dissenters and Foreign Churches, with Treatises in Defence of their Views.*

See Assembly's Confession.

BARCLAY (Robert). Apology for the true Christian Doctrine. 8vo. Various Editions.
This was replied to by Keith. 8vo. 1702.

SAVOY CONFESSION OF FAITH. Various Editions.
Agreed upon by the Independents in 1658.

GURNEY (J. J). Religious Peculiarities of the Society of Friends. 8vo. 1824.
The best defence of the Quakers: it was ably met in the British Review.

PFAFFII (C. M). Ecclesiæ Evangelicæ Libri Symbolici. 1730.
The book of Concord of the Lutheran Church led to much controversy. See Hospinian's Concordia Discors; and Hutter's Concordia Concors.

SPANGENBERG (A. G). Exposition of Christian Doctrine; translated by B. La Trobe. 8vo. 1796.

(3.) *Collections and Harmonies of Confessions.*

CORPUS ET SYNTAGMA CONFESSIONUM FIDEI. 4to. 1612.
A very valuable collection of the Confessions, with numerous testimonies from the Fathers in support of them. A smaller collection was published at the Clarendon Press with the Trent Confession of Faith, the Heidelberg Catechism, and the Dort Canons.

HARMONY OF THE CONFESSIONS. 8vo. 1586.—4to. 1643.
A very convenient work for reference, and of great use to show the sentiments of the Reformers. Horsley says—'I recommend the Confession of Faith of the Church of Saxony, with the elucidations on particular points to be found in the works of P. Melancthon.'

VI. CASUISTICAL DIVINITY.

See Amesius, Baxter, Hall, Taylor, Morning Exercises.

PLACETTE (Jean). Treatise on Conscience.

SANDERSON (Bishop R). The obligation of Oaths, and the nature and obligation of Conscience; translated by J. Lewis, in 3 vols. 8vo. 1722.

SANDERSON (Bishop R). Nine cases of Conscience. 12mo. 1678.
Bishop Sanderson was celebrated as a casuist.

PIKE AND HAYWARD. Cases of Conscience answered. 8vo. 1817.
A useful work on casuistry.

BAXTER (R). Christian Directory.
Contains many useful directions on cases of conscience.

HAMILTON (William). The Mourner in Zion comforted. 12mo.
Many cases of a distressed conscience ably met.

PHILIP (Robert). Christian Experience, or a guide to the perplexed. 12mo. 1828.

HOG (James). A casuistical Essay upon the Lord's Prayer, wherein divers important cases relative to the several Petitions are distinctly stated and answered. 12mo. 1705.

VII. POLEMICAL DIVINITY.

[1.] *General Treatises.*

EDWARDS (John). A Discourse concerning Truth and Error. 8vo.

SPANHEIM (P. F). Controversiarum de Religione cum Dissedentibus Hodie Christianis Prolixe et cum Judeis Elenchus Historico Theologicus.
This work and Hornbeck's Summa Controversiarum will furnish much general information on controverted subjects.

WITSII (H). Irenicæ Animadversiones. 12mo.
A beautiful specimen of Christian Controversy, on the most important points of divinity, conducted in a spirit of love, and establishing scriptural conclusions.

TUCKNEY (A). AND WHICHCOT (Ben). Letters on the use of reason. 1753.
These are appended to Whichcot's Aphorisms, and throw much light on the turn in divinity made at the time when they were written.

BAXTER (Richard). Catholic Theology. Folio.

[2.] *Treatises on the truth of the Christian Religion.*

See Lardner, Owen, Paley, Stillingfleet, Warburton.

(1.) *Treatises on the truth of Christianity generally.*

FABRICII (J. A). Delectus Argumentorum. 4to. 1725.
A comprehensive view of the writers on the evidences.

HORNBECKII (J). Summa Controversiarum Religionis. 12mo. 1651.

ABBADIE (J). Vindication of the Truth of the Christian Religion, against the objections of all modern opposers, done into English by Henry Lussan. 2 vols. 8vo. 1694—8.
A very able and irrefragable Defence by a French Protestant. The original work has lately been republished.

SHEPPARD (John). The Divine Origin of Christianity deduced from some of those evidences which are not founded on the authenticity of Scripture. 2 vols. 12mo. 1829.
A work of extensive research, much information, and piety.

HALYBURTON (Thomas). Natural Religion insufficient. 4to. 1714.

BAXTER (Richard). Reasons of the Christian Religion. 4to. 1667.
A powerful Treatise.

WILSON (Daniel). Lectures on the Evidences of the Christian Religion. vol. I. 8vo. 1828.
Much valuable information; some original remarks on Inspiration.

CHALMERS (Thomas). The Evidence of the Christian Revelation. 8vo. 1817.
A very satisfactory Treatise.

FINDLAY (Robert). Vindication of the Sacred Books. 8vo. 1770.
He answers Voltaire.

DITTON (H). A Discourse on the Resurrection of Christ. 8vo. 1727.
See also West's Observations. 8vo. 1747.

MONTHLY LECTURES on some of the principal Evidences of Revelation. 8vo. 1827.
These are able sermons by some of the leading ministers among the Independents.

BLUNT (J. J). The Veracity of the Gospels and Acts argued from undesigned coincidences. 8vo. 1828.
On the plan of Paley's Horæ Paulinæ, and very useful.

NONNOTTE (l' Abbé). Erreurs de Voltaire. 3 tom. Besançon, 1818.

NONNOTTE (l' Abbé). Dictionaire Philosophique de la religion, en réponse aux objections dés incredules sur tous les points qu'ils attaquent. 3 vols. 8vo. Besançon, 1818.
An exposure of the sophistry of Voltaire's Philosophical Dictionary.

LETTRES DE QUELQES JUIFS. 3 tom. 12mo.
Said to be able replies to Voltaire.

BOGUE (David). Essay on the divine Authority of the New Testament. 12mo.

BENSON (Chris). Hulsean Lectures on the Evidences. 8vo. 1820.

FRANKS (James Clark). Hulsean Lectures on the Evidences. 2 vols. 8vo. 1821—3.

TAYLOR (Isaac Jun). History of the Transmission of Ancient Books. 8vo.—Process of Historical Proof. 8vo.

FABER (G. S). Horæ Mosaicæ 2 vols. 8vo. 1818.—Difficulties of Infidelity. 8vo. 1824.
Faber's Works are full of research and valuable matter; he is an original and pious writer.

PASCAL (B). Thoughts on Religion. 8vo. Various editions.
Much depth of thought and piety.

FRAYSINOUS (T). Defense du Christianisme. 4 vols. 12mo. 1825.

BONNETT (Charles). Inquiries. 8vo. 1791.
A satisfactory Defence of Christianity, particularly of the miracles.

SCOTT (John). Essay on the Internal Evidences. 8vo. 1803.
A short but useful Treatise.

SUMNER (Bishop J. B). Evidences of Christianity. 8vo. 1824.
Original and profitable.

NEWCOME (Archbishop). Observations on our Lord's Conduct.
Many good remarks. Jenkins, Leland, Conybeare, Grotius, Huetius, Boyle's Lecture Sermons, and various other writers might be added.

(2.) *Treatises in proof of Christianity against the Jews.*

See Justin Martyr's Dialogue with Trypho, Leslie.

HOORNBECK (J). Pro convincendis et convertendis Judæis. 4to. 1655.

KIDDER (Bp). Demonstration of the Messiah. Folio, 1726.
Valuable information on the Controversy with Jews in a serious spirit.

SCOTT (Thomas). Answer to Crool. See his Works.

(3.) *Defence of Christianity against Mahomedans.*

See Grotius.

PRIDEAUX (H). Nature of Imposture in the Life of Mahomet. 8vo.
Learning and information.

LEE (Professor S). Controversial Tracts on Christianity and Mahommedanism, by the late Rev. H. Martyn. 8vo. 1824.
Places the controversy in many new lights.

WHITE (Joseph). Bampton Lectures, a Comparison of Mahommedanism and Christianity. 8vo.

FOSTER (Charles). Mahommedanism Unveiled. 2 vols. 8vo. 1829.
See a review of this work in the Eclectic for May 1829.

(4.) *Defences of Natural and Revealed Religion against Atheists and Deists.*

See Enchiridion Theologicum, Lardner, Waterland, Fuller, Leslie, Scott, Stillingfleet.

LELAND (John). A view of the Deistical Writers. 2 vols. 8vo. 1756.
An able champion of the Christian faith.

BUTLER (Bp). Analogy of Religion, Natural and Revealed. 12mo. 1823, with Introductory Remarks, by the Rev. D. Wilson.

DELANY (Patrick). Revelation examined with Candor. 3 vols. 8vo. 1732, 1763.

ELLIS (John). The knowledge of Divine Things from Revelation, not from Nature. 8vo. 1811.
A valuable Treatise, with much new and original thinking.

LAW (Bp). Considerations on the Theory of Religion. 8vo. 1759.
In some respects an objectionable work, and to be read with caution. He maintains the sleep of the soul. Campbell's Sixth Dissertation, Part ii. ably answers Law.—J. Steffe published Seven Letters, in 1758, against Bishop Law's views.

LELAND (Thomas). The Advantage and Necessity of the Christian Revelation. 2 vols. 8vo. 1819.
A work full of information, as to the state of religion among the Heathen. Leland's other works in defence of religion are useful.

LOWTH (Bp). A Vindication of the Divine Authority and Inspiration of the Bible: various editions.
This was in answer to Le Clerc.

CAMPBELL (George). A Dissertation on Miracles with Sermons and Tracts. 8vo.
An able answer to Hume's Essay on Miracles.

DOUGLAS (Bp). The Criterion of Miracles. 8vo. 1774.
Points out the false pretensions of Papists and Pagans.

CONYBEARE (Bp). A Defence of Revealed Religion. 8vo. 1731.
This was written in reply to Tindal's attack.

SHERLOCK (Bp). The Trial of the Witnesses of the Resurrection of Jesus: various editions.
An able work on this evidence of Scripture.

BERKELEY (Bp). The Minute Philosopher: various editions.
A pleasing and satisfactory Defence of Religion.

FARMER (Hugh). A Dissertation on the Miracles. 8vo. 1771.

(5.) *Defences of Revealed Religion, on the ground of Prophecy, and Treatises respecting its right interpretation.*

See Expositions of the Prophets, and of Daniel, and the Revelation.

SHERLOCK (Thomas). Discourses on the Use and Intent of Prophecy. 8vo. 1755.
Has many good hints.

BROWN (John). Harmony of the Scripture Prophecies with the History of their fulfilment. 12mo. 1800.
An arranged view of all the Prophecies of Scripture.

HURD (Bp). Introduction to the Study of the Prophecies.
A judicious outline, on the plan of Mede. See also Bishop Halifax's Sermons. 8vo. 1776.

DAVISON (John). Discourses on Prophecy. 8vo. 2nd edition, 1825.
Many useful remarks in this work, with much deep, serious, and original thinking.

APTHORP (East). Discourses on Prophecy. 8vo. 1786.
A learned work, with many illustrations of Scripture.

FABER (G. S).
His works in general have thrown much light on Prophecy. His last work is 'The Sacred Calendar of Prophecy,' 3 vols. 8vo. and is worthy of careful study. Mr. Cuninghame has published a critical examination of this work.
The modern works on the subject are very numerous, and it is one that justly claims consideration and research, with modesty, humility, and patient waiting.—The chief writers are Cuninghame, Frere, Irving, Fry, Brown; they should be read with caution. Hamilton has written a severe Critique upon them, to which Mr. Drummond has replied.

COOPER (Edward). The Crisis. 12mo. 1826.
An attempt to show from Prophecy, illustrated from the signs of the times, the prospects and duties of the Church of Christ. A practical and edifying work, though serious doubts may be entertained of the justness of the interpretation of the particular Prophecy.

KEITH (A). Evidence of the Truth of the Christian Religion, derived from the literal fulfilment of Prophecy. 12mo. 1828.
A very pleasing, satisfactory, and able work, calculated to do much good.

MONTHLY LECTURES on Prophecy. Some able sermons have been published by Dr. Pye Smith, Joseph Fletcher, W. Orme, Dr. Collyer, and Rev. H. F. Burder.

[3.] *Treatises on the Controversy between Protestants and Romanists.*

(1.) *General Treatises, by Writers of the Church of Rome.*

BELLARMINI (Rob). Disputationes de Controversiis Adversus Hæreticos. 4 vols. folio, 1608.
The most learned and subtil of the Romanists. The answers are very numerous. The author has been much pleased with Amesius's.

BOSSUET (Bp). Exposition of the Catholic Faith: various editions.
Almost universally received by the Romanists. Wake replied to it.

BOSSUET (Bp). The History of the Variations of the Protestant Churches. 2 vols. 8vo. 1742.
Basnage replied to this work.

GOTHER's Papist misrepresented and represented. 4to. 1685.
Replied to by Stillingfleet, Sherlock, &c.

GARDEN OF THE SOUL.
The most popular Prayer Book of the English Roman Catholics. There are various small books largely circulated among Roman Catholics.*

MILNER (J). End of Religious Controversy. 8vo. 1824.—And Letters to a Prebendary.

DE LA HOGUE (——). De Ecclesia Christi. 1815.
One of the class books at Maynooth.

CHALLONER (Dr). Grounds of the Old Religion. 1808.

FLETCHER (Dr. John). Comparative View of the Grounds of the Catholic and Protestant Churches. 8vo. 1826. See also his Reflections, &c. and Defence.

THE CATECHISM OF CHRISTIAN DOCTRINE. 18mo. 1819.

ABRIDGMENT OF THE CHRISTIAN DOCTRINE. 18mo.

BUTLER (C). Historical Memoirs of the English, Scotch, and Irish Roman Catholics. 4 vols. 8vo. 1826.—Historical and Literary Account of the Formularies and Confessions. 8vo.—Book of the Roman Catholic Church, and Vindication. 2 vols. 8vo. 1824—1826.
Mr. Butler is a leading advocate of modern Roman Catholics.

WARD (Thomas). Errata of the Protestant Bible. 4to. 1688.

DOUAY BIBLE, with Notes. 8vo. 1825.
The notes are very brief, and many that had been inserted in a former edition are omitted.

Stapleton, 4 vols. folio, Lingard, and various other Romanist writers might be mentioned. Whitaker replied to Stapleton.

(2.) *General Treatises against Popery by Protestant Divines.*

See Fulke, Hall, Leslie, Owen, Perkins, Stillingfleet, Taylor, Jewell, Barrow, Tillotson, Cranmer.

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*Such as, Grounds of the Catholic Doctrine; Gallitzin's Defence of Catholic Principles; Duke of Brunswick's Fifty Reasons for abjuring Lutheranism; Butler's Three Catechisms; Protestant's Trial by the Written Word; Devotions on the Sacred Heart; Treatise on the Scapular.

CHAMIERI (D). Panstratiæ Catholicæ. 5 vols. folio, 1626.
A full Answer to Bellarmine's voluminous work, as is Amesii Bellarminus Enervatus, 18mo. 1638; a comprehensive reply that may be substituted for Chamier, which is very scarce.

GIBSON (Bishop). Preservative against Popery. 3 vols. folio, 1738.
A valuable collection of Tracts against Popery, chiefly on rational and argumentative grounds.

CHILLINGWORTH (W). The Religion of Protestants a safe way to salvation. Folio, 1704.
An able defence.

FABER (G. S). The difficulties of Romanism. 8vo. 1826, and Supplement. 1828.

GEDDES (M). Miscellaneous Tracts. 3 vols. 8vo.

USHER (Archbishop). An Answer to a Challenge made by a Jesuit. 4to. 1686.
This edition contains the account of the religion of the ancient Irish.

USHER (Archbishop). Historia Dogmatica de Scripturis. 4to. 1690.
He shows himself fully competent to meet the Romanists in all their subtleties.

BEDELL (Bp). Letters to Wadesworth; at the end of his Life. 8vo.

WHITE (Blanco). Practical and internal Evidences against Roman Catholicism. 8vo.
A popular and satisfactory work.

WILLETT (Andrew). Synopsis Papismi. Folio, 1600.
A learned, sound and comprehensive work.

CRAIG (Robert). Refutation of Popery. 2 vols. 8vo.

PLACETTE (Jean). Incurable Scepticism of the Church of Rome. 4to. 1668.

BULL (Bishop). Corruptions of the Church of Rome.

BASNAGE (M). Histoire de la Religion des Eglises Reformés. 2 tom. 1690.
An Answer to Bossuet's History of Variations.

GRIER (Richard). Answer to Milner's End of Controversy, with Defence. 2 vols. 1821—1825.—Answer to Ward's Errata. 4to. 1812.

SOUTHEY (Robert). Book of the Church; and his Vindiciæ Ecclesiæ Anglicanæ. 3 vols. 8vo. 1824.
Information and ability.

PHILLPOTT's (Dr). Letters to C. Butler, Esq. on the Theological Points of the Roman Catholic Church. 8vo. 1825.

TOWNSEND (George). Accusations of History against the Church of Rome. 8vo. 1825.

RAINOLDES (John) and John Hart. The Sum of the Conference between them. 4to. 1609.

BILSON (Thomas). The true difference between Christian Subjection and Unchristian Rebellion. 4to. 1585.
Against the political principles of the Papists.

GAVIN ( ). The Protestant; a series of Essays on the principal points of controversy. 4 vols. 8vo. 1825.
Much information is contained in these Essays, but without order.

BIRKBECK (Simon). The Protestant's Evidence; showing, that for 1500 years, Guides of God's Church have taught as the Church of England now does. Folio, 1567.
A valuable collection of evidence from the Fathers. The first edition is in 4to. the second is corrected and much enlarged.

PASCAL (B). Provincial Letters. Various editions.
A complete exposure, with the finest wit, of the principles of the Jesuits.

WHITE (John). His Works. Folio, 1724. Consisting of the way to the true Church, and its Defence; the Orthodox Faith; and the Reply to the Jesuit Fisher, by J. White.
Much information on the principles of Popery.

RILAND (John). Antichrist; Papal, Protestant, and Infidel. 12mo. 1828.
Many other books might be added, as Claude's Defence; Fulke's Treatises; History of Popery; History of Jesuits; the volume of Morning Exercises; the Sermons preached at Tavistock Chapel, in 1827 and 1828.

[4.] *The Arian Controversy.*

See Waterland, Jones, Bull, Leslie.

WHITAKER (John). The History of Arianism disclosed. 8vo. 1791.
Maimbourg's History of Arianism was translated by Webster, 2 vols. 4to. 1728, and Tillemont's, by Deacon, 2 vols. 8vo. 1721.

CLARKE (Sam). The Scripture Doctrine of the Trinity. 8vo. 1712.
A work which labors to lower the divine glory of the Redeemer. It was ably answered by Waterland's various works. The answers were very numerous: Edwards, Wells, Gastrell, Knight, Mayo, Bennet, Pyke, &c. wrote against it, and Whitby, Jackson, and others for Clarke; Jones and Waterland will furnish a sufficient reply.
A similar controversy arose on the publications of Mr. Whiston's 'Primitive Christianity Revived,' with an Historical Preface. 5 vols. 8vo. He was replied to by Allix, Maittaire, Knight, Hancock, Grabe, Turner, Berriman, and Welshman.
There was a like controversy between the Dissenters from the Church of England occasioned by the writings of Emlyn and Pierce. Leslie was engaged in this controversy.
The Essay on the Spirit (which Mr. Horne observes, is commonly but erroneously ascribed to Bishop Clayton) occasioned several Publications. Mr. Jones's and Dr. Randolph's Answers are worth reading.

[5.] *The Socinian Controversy.*

See Leslie, Stillingfleet, Jones, Fuller, Turretine. Socinus's Works were published in 2 vols. folio, 1656. He died in 1604. Belsham, Lindsey, Priestley, Yates, are the chief modern writers in this country. The Racovian Catechism contains the principles of Socinianism. (See Edition by Thomas Reeves, 12mo. 1818.)

GROTIUS (H). Defensio Fidei Catholicæ de Satisfactione Christi. Various editions.

BURGH (Wm). Scriptural confutation of Lindsey's Apology, with sequel on the belief of the first three Centuries. 2 vols. 8vo. 1775—8.

ALLIX (P). Judgment of the ancient Jewish Church against the Unitarians. 8vo. 1699.
Gives information on various passages of the Old Testament on this topic.

MARESII (S). Hydra Socinianism expurgata. 3 vols. 4to. 1651—62.

BULLII (G). Opera Omnia. Folio or 6 vols. 8vo.
The best of his works are on this controversy. Bishop Horsley describes that on the Trinity as containing an exact and critical detail of the opinions of the Fathers of the first three centuries, confirming the Church of England faith, and refuting the Unitarian.

BULL (Bp). Works concerning the Holy Trinity, translated into English with notes, by Fr. Holland. 2 vols. 8vo. 1725.
Useful to those who do not read Latin.

EDWARDS (Jonathan). A Preservative against Socinianism. 4to. 1698—1703.
Valuable and satisfactory.

FULLER (Andrew). Calvinistic and Socinian Systems compared.
A most valuable work, with much power of reasoning, and unction of spirit.

HORSLEY (Bp). Tracts in controversy with Dr. Priestley. 8vo. 1812.

MAGEE (Abp). Discourses on the Atonement. 3 vols. 8vo. 1816.

SMITH (John Pye). Scripture Testimony to the Messiah. 3 vols. 8vo. 1818—21.—Four Discourses on the Sacrifice and Priesthood of Christ. 8vo. 1828.
Invaluable works on these main doctrines of Christianity.

HOLDEN (George). The Scripture Testimonies to the Divinity of Jesus Christ. 8vo. 1820.

WARDLAW (Ralph). Discourses on the principal points of the Socinian Controversy. 8vo. 1819, and Vindication, 2 vols.

JAMIESON (J). Vindication of the Deity of Christ. 2 vols. 8vo. 1794.
A very able and learned reply to Priestley's History of early opinions.

SLOSS (James). The Doctrine of the Trinity. 8vo. 1736.

JERRAM (Charles). On the Atonement. 8vo. 1828.
Turretine's Treatise on the necessity, reality, and excellence of the satisfaction of Christ, is very valuable.

[6.] *Controversial Treatises on Dissent from the Church of England.*

See Hooker, Whitgift, Stillingfleet, Baxter, Owen, Bishop King, Jones.

THE SCHOLAR ARMED. 2 vols. 8vo.

THE CHURCHMAN ARMED. 3 vols. 8vo.

NICHOLS (William). Defence of the Church of England. Various editions.

OVERTON (John.) The true Churchman ascertained, or an Apology for those called Evangelical Ministers. 8vo. 1801, and Claims of the Established Church. 8vo. 1829.

PIERCE (James). Vindication of the Dissenters. 8vo. 1717.
He also published several other Tracts. Towgood's Dissent from the Church of England fully justified, and Conder on Protestant Non-conformity are more modern works on this side.

A COLLECTION OF CASES TO RECOVER DISSENTERS. 3 vols. 8vo. 1718.

BENNETT (Thomas). A Discourse on Schism. Abridgement of the London cases. 8vo. Various editions.

WELLS (Edward). Controversial Treatises against Dissenters. 12mo. 1716.

HISTORY OF NON-CONFORMITY. 8vo. 1704.
Chiefly concerning the scheme in 1661 for a comprehension of Dissenters.

WHITE (John). Three Letters to a Dissenter, with two Defences and an Appendix. 1746—1750.
This led to Towgood's Dissenting Gentleman's Answer.

BROCK (Thomas). Affectionate Address to the Members of the Church. 8vo. 1826.
A truly pious and excellent address in favor of the Church of England.

[7.] *Treatises on Heresies.*

VOSSIUS (G. J). Historia de Controversiis Pelagianis. 4to. 1618.
Toplady says that it might be styled an Apology for Pelagianism.

LATII (J). De Pelagianis et Semipelagianis. 4to. 1617.
Commended by Usher.

CHASE (Samuel). Antinomianism Unmasked. 8vo.
Many good thoughts. The preface by R. Hall very striking.

LARDNER (Nathaniel). The History of the Heretics of the first two Centuries after Christ. 4to. 1780.

VIII. PASTORAL THEOLOGY.

(1.) *Treatises on the Pastoral Care.*

See Chrysostom, Jerome, Gregory the Great, Baxter, Cecil, Fletcher.

CLERGYMAN'S INSTRUCTOR AND ASSISTANT. 2 vols. 8vo. Oxford.
The Instructor contains Tracts by Bishops Taylor, Burnet, Bull, Gibson, Hort, Wilson, and Herbert's Priest to the Temple.

BURNET (Bishop). A Discourse of the Pastoral Care. 12mo. 1821.
An excellent work. The 3d edition has a valuable preface.

EDWARDS (John). The Preacher, with a Discourse, entitled, the Hearer. 3 vols. 1705—1709.
Some useful remarks, though with severity, on various writers. He was answered by Robert Lightfoot, which led to a vindication and a rejoinder.

MATHER (Cotton). Student and Pastor.
Many useful hints on books, in a quaint style.

BROWN (John). Christian Pastor's Manual. 12mo. Edinburgh, 1826.
This excellent selection of Tracts on the duties, difficulties, and encouragements of the Christian ministry, contains Mason's Student and Pastor, and fourteen other pieces by Drs. Doddridge, Watts, Erskine, and Rev. Messrs. Cecil, J. Newton, T. Scott, Bostwick, Ab. Booth, and John Jennings.

INNES (Will). The Christian Ministry, or Excitement and Direction in Ministerial Duties. 8vo. 1824.
This is extracted from various evangelical authors.

BAXTER (R). Reformed Pastor, by D. Wilson. 12mo. 1829.

BRIDGES (Charles). The Christian Ministry, with an inquiry into the causes of its inefficiency, and with an especial reference to the Ministry of the Establishment. 12mo. 1829.
A truly valuable and profitable book.

HERBERT (George). The Country Parson. Various editions.
A delightful little work.

WILSON (Bishop). Parochiala. 12mo. 1788.
Some good hints from that primitive bishop.

SMITH (John). Lectures on the Sacred Office. 8vo. 1793.
Much valuable instruction.

WILKS (S. C). Signs of Conversion and Unconversion in Ministers. 8vo. 1814.

STILLINGFLEET (Bishop.) On the Amusements of the Clergy.
Sound arguments against many that are indefensible, and a pleading for those less objectionable.

(2.) *Treatises on the Composition of a Sermon.*

ERASMI (D). Ecclesiastes. 12mo. Various editions.
That by Dr. Bray has only the first book. The whole work was republished, in 1820, by F. A. Klein.

COOKE (John). The Preacher's Assistant. 2 vols. 8vo. 1783.
It contains a list, in the order of the Scriptures, of the Sermons that have been preached. It is a useful work for reference, but scarce and dear.*

SIMEON (Charles). Skeleton of Sermons. 5 vols. 8vo. 1815.—Horæ Homileticæ. 11 vols. 8vo. 1820, with a farther continuation, in 6 vols. 8vo. 1828.
In the first volume of the Skeletons, Claude's Essay is given. These works are a monument of pastoral labor and piety, with much judgment on doctrinal subjects, and useful practical application.

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* Cooke's Preacher's Assistant is a most convenient Index of Sermons, down to 1783. If continued to the present time, and made to include Commentaries and Treatises founded on chapters and texts, and printed in a smaller type, so as to come in one volume, it being only wanted for reference, it would be an invaluable work to ministers. For older Treatises, &c. see "A Catalogue of our English Writers on the Old and New Testaments. 12mo. 1668."

WILLIAMS (Edward). The Christian Preacher. 12mo.
A very useful work for a minister, with valuable directions on the choice of books.

CAMPBELL (George). Lectures on Pulpit Eloquence. Various editions.
Many excellent observations.

FORDYCE (James). A Dialogue on the Art of Preaching. Third edition, 1755.
Some useful hints.

(3.) *Episcopal and Archdeaconal Charges and Lectures.*

See Horne, Butler, Secker.

Charges are very numerous, and many of more than a temporary interest, such as those of Bishops Porteus, Kidder, Spratt, Hort, Burgess, Ryder, and Sumner.

MASSILLON (P). Translation of the Charges addressed to his Clergy. By Rév. T. St. John. 8vo. 1805.
Impressive and awakening, but deficient in evangelical doctrine.

STURTEVANT (S. T). Letters and Conversations on Preaching. Second edition. London, 1826, 12mo. Also the Preacher's Manual; a course of Lectures on Preaching, in 2 vols. 12mo. 1828.
The Author is a Dissenter: these books are useful for criticisms on plans and divisions of sermons by the most eminent writers.

BARRINGTON (Bishop). Sermons and Charges. 8vo.
Serious and useful.

HORSLEY (Bishop). Charges. 1813.
Some plain and important truths openly and powerfully stated. It has furnished a shield for men of piety against unjust reproaches of their adversaries.

MIDDLETON (Bishop). Sermons and Charges. 8vo. 1824.

GIBSON (Bishop). Pastoral Letters. 12mo. 1760.
Some useful remarks—of Tillotson's School.

DODWELL (W). Athanasian Creed Vindicated. 12mo. 1802.

BROWNE (J. H). Charges to the Archdeaconry of Ely.
Those hitherto published have been very valuable.

IX. HORTATORY THEOLOGY,

OR, HOMILIES, LECTURES, AND SERMONS.

(1.) *Homilies.*

See Commentaries and Sermons.

THE HOMILIES of the Church of England. Various editions.

(2.) *Lectures in Defence of Natural and Revealed Religion.*

See Hurd, Davison, Apthorp.

Boyle's, Lady Moyer, Warburtonian, Bampton, Hulsean, Donnellan's, Hutchins' and Fairchild's Lectures, have led to some excellent Sermons, many of which have been noticed before under other heads.

A DEFENCE of Natural and Revealed Religion, in Sermons preached at Boyle's Lectures from 1692—1732. 3 vols. folio.

VAN MILDERT (Bishop). The rise and progress of Infidelity. 2 vols. 8vo. 1825.—An inquiry into the principles of Scripture Interpretation. 8vo. 1815.

RIDLEY (Gloc). On the Divinity and Operations of the Holy Ghost. 8vo. 1742.
Holds Baptismal Regeneration; otherwise useful as a defence of the Deity and work of the Holy Ghost.

WHATELY (Richard). The use and abuse of party feeling in Religion. 8vo. 1822.

CONYBEARE (J. J). Bampton Lectures for 1824. 8vo.—The History and Limits of the secondary Interpretation of Scripture.
This work contains much valuable information.

FRANKS (J. C). Hulsean Lectures for 1821 and 1823. 2 vols. 8vo.
Many original remarks.

BENSON (C). Hulsean Lectures for 1820 and 1822. 2 vols. 8vo.

(3.) *Collections of Sermons by Dissenters.*

BERRY STREET SERMONS. Faith and Practice represented in 54 Sermons on the principal Heads of the Christian Religion. 2 vols. 8vo. 1733.
A valuable collection.

SALTER'S HALL SERMONS, against Popery, preached in the year 1735. 2 vols. 8vo. 1735.
Chandler, Neal, Wright, Harris, Grosvenor, Earle, Lowman, and others preached these Sermons, some of which went through several editions.

EAST CHEAP LECTURES. Twenty-four Discourses on Singing, Prayer, hearing the Word, and reading the Scriptures. 1708 to 1717. 2 vols. 12mo. 1810.
Full discussions of the subjects treated of.

LIME STREET LECTURES. A Defence of the important doctrines of the Gospel, in 26 Sermons. 8vo. 1824.
Calvinistic, but practical and spiritual.

MORNING EXERCISES at Cripplegate. 6 vols. 4to. 1660—1690.
A very useful collection, forming a valuable body of divinity.

EVANGELICAL PREACHER. 3 vols. 12mo.

(4.) *Sermons by English Divines.*

See the Works of Adam, Barrow, Bates, Beveridge, Cecil, Doddridge, Edwards, Erskine, Flavel, Hales, Hall, Jackson, Latimer, Leighton, Maclaurin, Mede, Milner, Newton, Owen, Paley, Porteus, Romaine, Sanderson, Scott, Secker, Stillingfleet, Taylor, Tillotson, Waterland, Watts, Witherspoon.

ABERNETHY (John). 6 vols. 8vo.
Praised by Secker. Mr. Cecil speaks unfavorably of his sermons.

ANDREWS (Bishop). Ninety-six Sermons. Folio, 1641.
Quaint and witty, but many good things.

ANDREWS (J). Sermons on the most important subjects. 8vo. 1814.
Plain and evangelical.

ATTERBURY (Bishop). Sermons. 2 vols. 8vo.
A low tone of divinity; in a polished style of writing.

BATHER (Edward). Sermons chiefly Practical. 8vo. 1828.

BEDDOME (B). Short Discourses. 3 vols. 12mo.
Evangelical and practical.

BLAIR (Hugh). Sermons. 8vo. 5 vols.—reprinted in 1 vol. 8vo.
A low tone of divinity. Were once popular.

BLAIR (James). On our Saviour's Sermon on the Mount. 4 vols. 8vo.
The best exposition of this discourse.

BLUNT (Henry). Lectures on the History of Jacob. 12mo.

BONAR (Arch). Sermons chiefly on Devotional Subjects. 2 vols. 8vo. 1815–17.

BROWNRIGG (Bishop). Sermons. 2 vols. folio, 1635.
Many original thoughts.

BRADBURY (Thomas). Sermons. 5 vols. 8vo.
Doctrinal and profitable.

BRADLEY (Charles). Sermons. 3 vols. 8vo.
Very able and evangelical.

BROWN (Robert). Sermons on various subjects. 8vo. 1818.

BUDDICOM (R. P). Sermons on Faith and Duty. 12mo. 2 vols.

BURDER (George). Village Sermons.
Popular and very useful.

BUTLER (Bishop). 8vo. 1792.
Able and argumentative, but fitter for the closet than the pulpit. More useful to give habits of thinking than to raise to communion with God.

CENNICK (John). Twenty Discourses. 2 vols. 12mo. 1819.
Evangelical.

CLARKSON (David). Sermons. Folio, 1696.
Evangelical and comprehensive.

CLOSE (Francis). Miscellaneous Sermons preached at Cheltenham. 8vo. 1828.

CHALMERS (Thomas). Sermons at the Tron, St. Johns, &c. and Occasional. 5 vols.
Original, well-worked out, powerful, and evangelical discourses.

CRISP (Tobias). 2 vols. 8vo. 1791.
The statements not scripturally guarded, and the general tendency therefore too much to weaken the abomination of sin. Dr. Williams was the great opponent of Crisp, and his Gospel Truth shows the nature of the Controversy, but has a tendency to state the Gospel as a new and remedial law, and so to undermine its leading character, salvation by grace. Dr. Williams was however a pious man, and stood in the gap against the leaning toward Antinomianism, in these sermons.

COOPER (Edward). Discourses. 7 vols. 12mo.
Plain, sound, and useful.

CRUSO (Timothy). Discourses. 2 vols. 12mo. 1698.
Superior sermons for matter.

CUNNINGHAM (J. W). Sermons. 2 vols. 8vo.

DEALTRY (W). Sermons. 8vo. 1827.

DAVIES (Samuel). On useful and important subjects. 4 vols. 8vo.
Evangelical. His style and manner are not always good, but being posthumous, he is less to be blamed. On church government he takes the side of Dissenters.

DUNLOP (William). Sermons preached on several subjects, and occasions, with some Lectures. 2 vols. 8vo. 1747.

DWIGHT (Tim). Sermons. 2 vols. 8vo. 1828.
Superior sermons.

EDWARDS (John). Theologia Reformata. 3 vols. folio, 1718—1726. Discourses on the Creed, Lord's Prayer, &c.

ELLIS (Clement). Discourses on three Parables. 8vo. 1704.

ERSKINE (Ebenezer and Ralph). Selected by Bradbury. 3 vols. 8vo.
Highly commended by Hervey.

EVANS (John). On Christian Temper. 2 vols. 8vo.
Fully discuss various points of Christian temper; not enough of the Saviour in them.

FABER (G. S). Sermons on various subjects. 2 vols. 8vo.

FAWCETT (John). Sermons. 3 vols. 8vo. 1825.

FLEETWOOD (Bishop W). Sermons and Tracts. Folio, 1737.

GARDINER (John). Sermons on various subjects. 8vo.

GISBORNE (Thomas). Sermons. 3 vols. 8vo. 1813, 1814.

GORDON (Dr). Sermons. 8vo. 1825.

GROSVENOR (Ben). Sermons. 8vo.

GUYSE (John). Sermons on the Holy Spirit and standing use of Scriptures. 2 Vols. 8vo. 1721-24.
Evangelical and practical.

HALL (Robert). Sermons on various occasions. 8vo.
A remarkable vigor of intellect and power of language distinguish his writings.

HILL (John). Sermons on several occasions. 8vo. 1817.
Some admirable sermons, especially on affliction.

HODSON (G). Sermons illustrative of some of the leading doctrines of the Gospel. 12mo. 1828.

HORNE (Bishop). Sermons. 8vo. 3 vols. 1824.
Devotional and elegant. He and others of his school have brought some important truths before men, who would not have listened to those writing more in the spirit of the Reformers.

HOWARD (Thomas). Plain and Practical Sermons. 12mo. 1827.

HORSLEY (Bp). Sermons. 3 vols. 8vo. (reprinted in one volume), and his 9 Sermons on the Resurrection.
Much original, deep, devout, and evangelical matter, with much that is bold, hazardous, speculative, and rash.

HAWKER (Robert). On the divinity and operations of the Holy Ghost.

JAMIESON (John). Sermons on the heart. 2 vols. 1789.
Very powerful and searching Sermons on this subject.

JAY (William). Practical Sermons and Short Discourses. 6 vols. 8vo.
Happily connects privilege and practice.

JEBB (Bp). Sermons. 8vo.

KNIGHT (Jas). Discourses on the Parables. 8vo. 1829.

LAVINGTON (Samuel.) Sermons on Various Occasions. 3 vols. 8vo.
Original and striking.

LE BAS (C. W). Sermons delivered at the East India College. 8vo. 1827.

MC'NEIL (Hugh). Sermons. 8vo.

MARTYN (Henry). Sermons. 8vo. 1822.
All that Martyn wrote is devotional and edifying.

MILNER (Joseph). Sermons. 3 vols. 8vo.
Original Sermons, full of pungency and experimental unction.

MILNER (Dean). Sermons. 2 vols. 8vo.

NALTON (James). Sermons on Practical Subjects. 8vo.

NOEL (G. T). Sermons. 2 vols.

NORRIS (John). Practical Discourses. 5 vols. 8vo. 1691—1707.

OGDEN (Samuel). On Prayer, the Creed, &c. 8vo.
Terse and forcible, but deficient in evangelical statement.

PATTRICK (George). Sermons. 8vo. 1801.
His life, by the Rev. J. Pratt, is a valuable part of this volume.

PEARSON (Dean). Sermons before the King. 8vo. 1828.

POTT (Archdeacon). Sermons. 3 vols. 8vo. 1821.

READER (Simon). Sermons on the Parable of the Ten Virgins. 8vo. 1783.

REEVES (Will). Fourteen Sermons preached on several occasions. 8vo. 1729.

RICHARDSON (William). Sermons. 3 vols. 8vo.

RAWLIN (Richard). Sermons on Justification. 12mo. Various editions.

ROGERS (John.) Sermons. 4 vols. 8vo.

ROWLAND (Daniel). Sermons translated from the Original British. 2 vols. 12mo. 1774–78.

RYLAND (John). Pastoral Memorials. 2 vols. 8vo. 1826–28.

SANDERSON (Bp. R). Thirty Four Sermons. Folio, 1671.
Rather dry and repulsive, but more correct than later writers.

SEED (Jerem). Sermons. 4 vols. 8vo.

SHERLOCK (Bishop). Sermons. 5 vols. 8vo. 1764; reprinted in 1 vol.

SHUTTLEWORTH (P. N). Sermons on the leading principles of Christianity. 8vo. 1829.

SIMEON (Charles). Skeletons, Horæ Homileticæ, and Continuation. 22 vols. 8vo.

SMITH (John). Select Discourses. 4to. 1670.
Rather learned Treatises, and not very evangelical, but much matter.

SMITH (Henry). Sermons. 4to.
A popular preacher in the reign of Elizabeth.

SOUTH (Robert). Sermons. 7 vols. 8vo. or in 11 vols. 8vo.

STEWART (J. H). Sermons on the Advent; and to strengthen the Faith, and Six Last Sermons. 3 vols. 8vo. 1827—1829.
Evangelical, devotional, and practical.

SUMNER (Bp). On Faith and Character. 1 vol. 8vo.

TAYLOR (Rich). Discourses on Several Subjects. 4 vols. 8vo. 1719—1727.
Evangelical.

TAYLOR (N). Discourses. 8vo. 1703.

TUCKNEY (A). Sermons. 4to. 1676.

USHER (Abp). Twenty Sermons. Folio.
Truly valuable, practical, and experimental Sermons, taken in short hand during his preaching at Oxford; eighteen of these Sermons were printed in 4to.

VENN (John). Sermons. 2 vols. 8vo. 1828.

WALKER (Robert). Sermons on Practical Subjects. 3 vols. 8vo. 1815; reprinted in 2 vols.

WALKER (Sam). The Christian. Christ the Purifier. 2 vols. 12mo.

WARDLAW (R). Four Sermons on Man's Accountableness, &c. 12mo. 1827.

WESLEY (John). Sermons. 4 vols. 8vo. Reprinted in 1 vol.
Evangelical, of the Arminian school.

WILSON (Daniel). Sermons. 8vo. 1827.

WILSON (David). Sermons.

WILSON (W. C). Sermons. 2 vols. 12mo.

WHITE (T). Sermons at Welbeck Chapel. 8vo. 1817.

WHITFIELD (George). Sermons. 3 vols. 8vo. Reprinted in 1 vol.

WILCOX (Daniel). Sermons. 3 vols. 1744.

(5.) *Sermons by Foreign Divines, translated.*

BULLINGER (H). Decades. 4to. 1584.

SUPERVILLE (Dan de). Sermons. 8vo. 1816.

MASSILON (P). Sermons. 8vo. 1827.
A happy eloquence, impressing all classes, but greatly deficient in explicit evangelical statement.

SAURIN (James). Sermons. 6 vols. 8vo. 1824.
Eloquent, with striking applications.

SOUND DOCTRINE, extracted from the writings of the most eminent Reformed Divines, chiefly of the French Protestant Church. Translated from the French. 12mo. Bath, 1801.
A very evangelical and edifying work.

COBBIN (Ingram). The French Preacher, or Sermons translated from the French Divines. 8vo. 1816.

X. PRACTICAL, MORAL, AND SPIRITUAL DIVINITY.

The writers whose collective works have been enumerated contain much of this character.

ALLEINE (Joseph). Alarm to Unconverted Sinners. Various editions.
A very awakening and edifying work.

AINSWORTH (Henry). Communion of Saints. 12mo. 1789.

ANDERSON (C). On the Domestic Constitution. 8vo. 1827.

ARNDT (John). True Christianity.—Translated by Jaques. 2 vols. 8vo. 1815.
Has been eminently useful on the continent.

ASHWOOD (Bartholomew). Heavenly Trade, or the best merchandizing. 8vo. 1678.

AUGUSTINE (A). Confessions, 12mo. 1631, or abridged, 24mo. 1827.
Eminently spiritual and profitable.

BALL (John). Power of Godliness. Folio, 1657. Treatise of Faith, 1637, 4to.

BATES (Ely). Rural Philosophy. 8vo. 1804.
His Christian Politics useful. He adopts Baxter's sentiments.

BELLAMY (J). True Religion delineated. 8vo. 1812.
See also his nature and glory of the gospel of Christ, and his Sermons.—Mr. Bellamy is an original and striking writer, but taking the harder features of religion without the winning and loving graces of the gospel. He is useful in showing the danger of Antinomian perversions. There is great decisiveness marking the confidence of a man who feels the truth.

BENNETT (Benj). Christian Oratory. 2 vols. 8vo. 1811.
An excellent work.

BOLTON (Samuel). Dead Saint speaking. Folio, 1657.

BOOTH (Abraham). Reign of Grace. Various editions.
Highly evangelical, but some of his expressions want modifying.

BROOKS (Thomas). Treatise on Holiness. 4to. 1662. Unsearchable Riches of Christ. 4to. 1661.
See also his Precious Remedies against Satan's devices, (various editions.) His Treatise on Assurance, without abridgment, was published in 12mo. 1654. He is a lively, practical writer.

BOSTON (Thomas). Human Nature in its fourfold state. Various editions.
His Crook in the Lot and other works, practical as well as evangelical.

CAPEL (Richard). On Temptations. Four parts. 12mo. 1658.
A valuable experimental work.

COLQUHOUN (John). On Spiritual comfort. 12mo. 1814.
This is suited rather for the depressed than the backslider.

COLLINGS (John). Several Discourses concerning the actual Providence of God. 4to. 1678.—A Cordial for a Fainting Spirit. 4to. 1652.
Profitable works.

CORBET (John). Self Employment in secret.
Edifying and consoling.

DAVIS (William). Hints designed to promote a profitable attendance on an evangelical ministry. 1828.

DYKE (Daniel). Mystery of Self-deceiving. 4to. 1614.

DENT (Arthur). The plain man's pathway to Heaven. 1631.
There are various editions of this practical Treatise.

EDMONDSON (J). A Concise System of Self-Government. 12mo. 1828.

ELLIS (Clement). The Self-Deceiver plainly discovered to himself. 8vo. 1731.

FRANKS (A. H). Nicodemus.
Franks' works are very practical and spiritual.

FENELON (F. S. de la Mothe). Œuvres Spirituelles. 4 vols. 12mo.
A translation in English has been published of several of his smaller pieces. They are highly devotional, but with a tendency to mysticism.—Extracts from his writings by Miss Marshall. 12mo.

FIRMIN (Giles). The real Christian, or a Treatise on effectual calling. 4to. 1670.

GERHARD (John). Meditations. 12mo. 1718.

GILPIN (Rich). Satan's Temptations. 4to. 1677.
Shows the snares of our great enemy.

GOUGE (William). Domestical Duties. 4to. 1622.
He wrote several other practical Treatises full of useful matter, in the style of his day.

GOUGE (Thos). Christian Directions to walk with God all the day long.

GURNALL (Wm). The Christian Armor. Various editions.
Spiritual and evangelical, with much Christian experience.

GUTHRIE (Wm). Trial of a saving interest in Christ. Various editions.
An excellent work.

HALL (Robert of Arnsby). Help to Zion's Travellers. 12mo.
It well deserves the title.

HALE (Sir M). Contemplations, 3 Parts, and Knowledge of God. 3 vols. 8vo.
Comprehensive, devout, and practical, entering into the daily life of the Christian.

HORNECK (Anthony). Law of Consideration. 8vo. 1677.

JACOMB (Thos). A Treatise of Holy Dedication, both personal and Domestic. 8vo. 1668.

JAMES (J. A). The Family Monitor. 12mo.—Father's Present. 12mo.

JENKS (Benjamin). Meditations. 2 vols. 8vo. 1757.
Devotional and evangelical.

JOYCE (James). Love to God considered. 8vo. 3d edition, 1827.
An interesting work by a refined mind.

KEMPIS (Thomas a). The Christian Pattern. Various editions, one with a Preface by Dr. Chalmers.
A work that has been exceedingly profitable to eminent Christians.

LAW (William). A Serious Call to a Devout Life. Various editions.
Eminently useful to thoughtless and worldly minds, but greatly wanting in the exhibition of evangelical motives. At the end of a valuable abridgment published at York, those motives are suggested.

LUKIN (Henry). The chief interest of men.

MARSHALL (W). The Gospel Mystery of Sanctification. 12mo. Various editions.
Appears to the Author to err on the opposite side to Mr. Law, and to be cramped in the use of practical statements which the scriptures sanction; but it is not without its value.

MASON (John). Self-Knowledge.
A useful book, but deficient in evangelical principles of self-knowledge.

MASON (W). Select Remains; Believer's Pocket Companion.

MASON (W). Spiritual Treasury. 8vo. 1824; and Christian's Companion for Sabbath. 8vo. 1817.

MORE (Hannah). Her works in general come under this head, and need not the Author's recommendation.

MOSSOM (Bp. R). The Preacher's Tripartite. Folio, 1657.
Spiritual and evangelical.

NEWNHAM (W). The Principles of physical, intellectual, moral, and religious education. 2 vols. 8vo. 1828.
Much useful information.

ORTON (Job). Discourses to the Aged. 12mo. 1777.

PALMER (A). The gospel New Creature. 8vo. 1674.

PENN (W). No Cross, no Crown. Various editions.
Some useful thoughts, though with the peculiarity of the Society of Friends.

RAMBACH (J. J). On the Sufferings of Christ, by J. Gray. 8vo. 1829.
A very evangelical and profitable work.

READER (Simon). Christian Views. 12mo. 1794.

REYNOLDS (— —). Compassionate Address to the Christian world. Many editions.
Very useful for the poor.

REYNOLDS (John). The Religion of Jesus delineated. 4to. 1726.

ROWE (Eliz). Devout Exercises of the Heart. Many editions.

ROWE (J). Saints' Temptations. 8vo. 1675.—Immanuel. 8vo. 1680.
Practical and experimental works.

RUTHERFORD (Samuel). Letters. Various editions, the best by Erskine.—Christ's Dying and Drawing Sinners to himself. 4to. 1647.
A very powerful, awakening, and heart-stirring writer.

SCUDDER (Henry). Christian's Daily Walk.
A practical and edifying work.

SCOTT (John). The Christian Life. 5 vols. 8vo.
Practical, but generally wanting in evangelical views, yet with some fine thoughts on Christ's regal acts.

SECKER (Will). The Nonsuch Professor in his Meridian glory. 18mo. 1660. Reprinted, 1829.

SERLE (Ambrose). The Christian Remembrancer. Various editions.
An admirable experimental work.

SEDGEWICK (Obadiah). The Shepherd of Israel. 4to. 1658.—Bowels of Tender Mercy. Folio, 1661.

SHERLOCK (Wm). On Death, Judgment, Providence. 3 vols.
Practical, though deficient in gospel principles.

SHAW (S). Immanuel. Various editions.—Welcome to the Plague.—Farewell to Life.
A practical and devout writer.

SHEPPARD (Thomas). Parable of the Virgins. Folio and 8vo.—Sincere Convert and Sound Believer. Various editions.
Very searching, experimental works.

SHOWER (John). On Time and Eternity. 8vo. 1699.

SPURSTOWE (W). The Wells of Salvation opened. 12mo. 1821.

STEELE (Rich). A Discourse on old age. The tradesman's calling.

STENNET (Sam). On Domestic Duties. 8vo. 1783.
Sound and practical.

STILL (Prebendary). Horæ Privatæ. 12mo.
Very devotional and edifying prayers and meditations.

STUCKLEY (Lewis). Gospel Glass. 12mo. 1809.
A good book for self-examination.

TILLINGHAST (John). Elijah's Mantle, being his remains. 12mo. 1658. Six Treatises. 12mo. 1663.

TROSSE (Geo). The Lord's Day vindicated.

VENN (Henry). Complete Duty of Man. Various editions.—Essay on the Prophecy of Zecharias. Various editions.

VALDESSO (John). Divine considerations of those things most profitable in our Christian profession. 12mo. 1646.
Some striking thoughts. Recommended by Herbert, with several good notes by him.

VINCENT (Nath). The Spirit of prayer.
There are other valuable practical Treatises by him.

VINCENT (Thos). The true Christian's love of the unseen Christ.
There are various other excellent practical works by him.

WRIGHT (Samuel). Treatises on Sin, Regeneration, the Lord's Day, &c.
Much knowledge of the heart.

WORTHINGTON (John). On Self-resignation. 8vo. 1675.

WALKER (Sam). Practical Christianity. 12mo.

WILBERFORCE (W). Practical View of the prevailing religious Systems of Professed Christians.
A work which has been eminently useful.

ZIMMERMAN (J. L). On Knowledge of Christ. 12mo. 1772.

XI. MISCELLANEOUS TREATISES IN DIVINITY.

There are periodical publications, monthly, quarterly, and annually, that might be introduced under this head. Each denomination of Christians, and the various classes of some, have their respective periodical work. They are diffusing constantly a vast mass of intelligence, and very much influence the mind of their respective classes. While the Christian can use many with thankfulness, and some have been eminently serviceable to the Church of God, yet like all other human productions, they cannot be universally relied on, and we must try all by the Scriptures of truth.

BARLOW (Bp). Genuine Remains of. 8vo. 1693.
Reflections were published on this work by Henry Brougham, 4to. 1694, and the list of books was published separately by W. Offley, in 1699. There are however many valuable hints in the Remains.

Natural History of Enthusiasm. 8vo. 1829.

EAST (John). Sea Side. 1827, 12mo.

GAMBIER (J. E). Introduction to the study of moral evidence. 3d Edition, 8vo.
A work of sound interesting argument.

GREW (Neh). Cosmologia Sacra; a Discourse on the Universe, as it is the Creature and Kingdom of God. Folio, 1701.

HEY (William). Tracts and Essays (including two on the Divinity and Atonement of Christ). 8vo. 1822.
The observations of a clear and vigorous mind on various important topics.

HUTCHINSON (Frances). An Essay concerning Witchcraft. 8vo. 1720.

HENRY (T. C). Letters to a friend, intended to relieve the difficulties of an anxious inquirer. Edited by Dr. Pye Smith, and W. Lewis, 12mo. 1829.

FOSTER (John). Essays. 8vo. 1826.
Original, and calculated to enlarge the mind.

KNOX (V). Christian Philosophy. 12mo. 1793.
A powerful defence of the need of divine influence.

BOWDLER (John). Select Pieces in Verse and Prose. 2 vols. 8vo.
The Theological Tracts of this able writer were published separately in 12mo.

WILKS (S. C). Christian Essays. 8vo. 1828.
Many valuable thoughts.

SUMNER (Bp. J. B). Records of Creation. 2 vols. 8vo. 1818.

DAVIES (J). An Estimate of the Human Mind. 2 vols. 8vo. 1828.
An able and Christian view of the subject.

PAYNE (Geo). Elements of mental and moral science. 8vo. 1828.

BURDER (H. F). Mental discipline. 12mo. 1822.

Section XXX.

HISTORICAL DIVINITY, OR THE HISTORY OF RELIGIONS.

I. GENERAL HISTORY.

See Edward's History of Redemption.

ADAM (Robert). Religious World Displayed. 2 vols. 8vo. 1823.
A very full, useful, and accurate account of the religions of the world, as they at present exist.

WILLIAMS (T). A Dictionary of all Religions and Religious Denominations, ancient and modern. Third Edition. 8vo. 1823.
A very valuable book of reference.

ALLEY (Jerome). Vindiciæ Christianæ; a Comparative Estimate of the Genius and Temper of the Greek, the Roman, the Hindu, the Mohammedan, and the Christian Religions.
A comprehensive work with much information.

II. HISTORY AND RELIGIOUS CUSTOMS OF THE JEWS.

Talmudical Writings.

See Lightfoot.

One of the most complete and systematic works is the Mischna of Surenhusius, 6 vols. folio, containing the system of Hebrew jurisprudence, rites, antiquities, and oral law.

JOSEPHUS (Flavius). His works.
The best editions in the original are those of Hudson, Havercamp, and Oberthur, and in English that by Whiston.
Very valuable in illustrating various particulars in the New Testament. The works of Philo Judæus (the best edition by Mangey) have a similar use.

THE APOCRYPHA.
The undue claim put in for the admission of these books into the divine canon has had such a re-action, that they have been neglected in their real use as human writings.

BASNAGE (James). The History of the Jews, from Jesus Christ to the Present Time, being a continuation of the History of Josephus: translated by T. Taylor. Folio, 1708.
A scarce work with much information.

ADAM (Hannah). History of the Jews, from the Destruction of Jerusalem. 8vo. 1818.
Valuable information.

ALLEN (John). Modern Judaism; or a Brief Account of the Opinions, Rites, and Ceremonies of the Modern Jews. 8vo. 1817.
Useful information.

FLEURY (Claude). The Manners of the Israelites, by A. Clarke. 8vo. 1820.
A useful work for the young.

TOWNLEY (James). Reasons of the Law of Moses, translated from Maimonides, with Notes, 8vo. 1827.

III. HISTORY OF THE CHRISTIAN RELIGION.

[1.] *General History of the Christian Church.*

See Cave, Dupin, &c.

(1.) *General Ecclesiastical Historians.*

EUSEBII, PAMPHILI, RUFFINI, THEODORITI, EVAGRII, SOCRATIS, SOZOMENI, and THEODORI Historiæ Ecclesiasticæ.
These works, with others, were printed in one vol. folio, 1691, in Latin. There is also an English translation of Eusebius, Socrates, and Evagrius, fo. 1683. They should be read through.

CAMPBELL (George). Lectures on Ecclesiastical History.
Some valuable remarks in this work. His attack on Episcopacy was replied to by Bishop Skinner, in his Primitive Truth, &c. 8vo. 1803.

CAVE (William). Lives of the Fathers of the First Four Ages of the Church. 2 vols. folio, 1683–87.
A work of much learning.

CLARKE (Samuel). The Marrow of Ecclesiastical History. Third Edition. Folio, 1675. Lives of sundry eminent persons in the latter age. Folio, 1683.
Various particulars of the lives of eminent men, not now to be found elsewhere.

NESS (Christ). A complete and Compendious Church History, being an historical narrative how God's power and providence has hitherto confounded all the plots of the devil. 12mo. 1680.
The style quaint and bad, but some good hints.

DUPIN (L. E). A new History of Ecclesiastical Writers. 8 vols. folio, 1696—1725.
This has been mentioned under a previous head. The original French work is in 19 vols. 4to. 1688—1715.

ECHARD (Laurence). A General Ecclesiastical History. 2 vols. 8vo. 1722.
An accurate detail of facts.

ERSKINE (John). Sketches of Church History. 2 vols. 12mo. 1790–97.
Much scarce information.

WEISMAN (C. E). Introductio in Memorabilia Ecclesiastica Historiæ Sacræ. 2 vols. 4to. 1745.
A vast body of information, by a pious writer; one of Dr. Spener's school.

FOX (John). Acts and Monuments of the Church. 3 vols. folio, 1684.
The very spirit of the Reformers brought before us by a man of a kindred spirit.

GILLIES (John). Historical Collections. 2 vols. 8vo. 1754.
A very profitable book for a minister.

JORTIN (John). Remarks on Ecclesiastical History. 3 vols. 1805.
Clever and critical, but wanting in more important things.

MILLAR (Robert). History of the Propagation of Christianity. 2 vols. 8vo. 1731. 3d edition.
A work with much valuable information.

MILNER (Joseph and Dean). History of the Church of Christ. 5 vols. 8vo. 1824. And Continuation by Scott. 2 vols.
A work eminently pious and useful, having much of the mind of the Spirit. The best history of the real Church.

SCHŒNE (C). Tabulæ Historiæ Ecclesiasticæ secundum Ordinem, Synchronisticum et Periodos digestæ, folio, Berlini, 1828.
From the Birth of Christ to 1827. Said to be carefully compiled.
There are other histories published or publishing on the Continent, as one by A. Klein in 2 vols. from the birth of Christ to the death of Pius VII. 8vo. Græcii, 1828 in Latin; and one in French by M. J. Matter, of which the first vol. was published in 1829: said to be philosophical and Neologian.

MOSHEIM (J. L). Commentaries on the Affairs of Christians, before Constantine, by R. S. Vidal. 2 vols. 8vo. 1813.—Ecclesiastical History, by A. Maclaine. 6 vols. 8vo. 1811.
Useful as to the history of external things. He and Milner should be read together; but Mosheim is a poor historian, as to the real church.

KAYE (Bishop). Ecclesiastical History of the Second and Third Centuries. 8vo. 1826, 2 vols.
Learned.

MAGDEBURGH Centuriators.—Historia Ecclesiastica. 3 vols. folio, 1624.
Walchius prefers the edition in 13 vols. fo. 1519—1574. This work embraces thirteen centuries. Villiers calls the Editors 'The Fathers of real ecclesiastical history;' and it is very full of useful information.

SPANHEIMII (F). Historia Ecclesiastica. From the Creation to the Reformation.
A very comprehensive and valuable history; will be rarely referred to in vain for information. It is in the first volume of his works, in folio.

SPANHEIM (F). Ecclesiastical Annals, translated from the Latin, with notes, &c. by the Rev. G. Wright, 8vo. 1829.
A valuable translation of Spanheim's Abridgment of his Historia.

NIECAMP (J. L). Historia Missionis Evangelicæ in India Orientali cum Præf. G. A. Franckii, 1747, 4to.

SIMON (R). History of the Religions and Customs of Eastern Nations. 8vo. 1685.

BAXTER (Richard). Church History of the Government of Bishops and their Councils. 4to. 1680.
Contains much information respecting the errors of Councils, taken from Binnius and Crabbe.
[The more extended Works of Baronius, Fleury, &c. are fitted rather for public than private Libraries. Fleury's Ecclesiastical History, with the continuation by Fabre and Goujet, is in 37 vols. 4to. and 40 12mo. It was in part translated into English in 5 vols. 4to. 1727.]

(2.) *Miscellaneous Collections relative to the General History of the Christian Church.*

BULLET (J. B). History of the Establishment of Christianity. 8vo. 1776.

BINGHAM (Joseph). Origines Ecclesiasticæ. 2 vols. folio, or 10 vols. 8vo.
Full of valuable learning on the early state of the Church.

FABRICII (J. A). Salutaris Lux Evangelii. 4to. 1731.
A great deal of information on the propagation of the Gospel.

USSERII (Archbishop). De Christianarum Ecclesiarum successione et statu. 4to. 1633.
In this work Archbishop Usher follows up Bishop Jewell's Apology, down to the fourteenth century. It was never completed.

AMOUR (M. de Saint). Journal of Transactions in France and at Rome, on the five famous Propositions controverted between the Jansenists and the Molinists. Folio, 1664.

[2.] *General History of the Reformation.*

BASNAGE (J). Histoire de la Religion des Eglises Reformees. 2 vols. 4to. 1725.

GERDESIUS (Daniel). Introductio in Historiam Evangelii Sæcula 16. 4 vols. 4to. 1744—1752.—And Miscellanea Groningana. 4 vols. 1714.

SECKENDORF (V. L). Commentarius Historicus de Lutheranismo. Folio, 1692.
The source of the most valuable histories of the reformation.

SLEIDAN (John). History of the Reformation of the Church, from 1517 to 1562; translated by E. Bohun. Folio, 1689.

VILLIERS (Charles). Essai sur l'esprit et l'influence de la Reformation. 12mo. 1820.
An enlarged view of the literary and political consequences and blessings of the Reformation, but defective as to those higher religious aspects in which the Scriptures mainly regard divine truth, and written under some influence of the skeptical spirit of the Continent. There have been English translations by Lambert and Mill.

[3.] *Ecclesiastical History of England.*

(1.) *General Ecclesiastical Histories.*

BEDÆ. Historiæ Ecclesiasticæ Gentis Anglorum. Folio, 1712.

USSERII (Abp). Britannicarum Ecclesiarum Antiquitates. 4to. 1639.

HALES (Wm). On the Origin of the Primitive Church of the British Isles. 8vo.

FULLER (Thomas). Church History of Great Britain. Folio, 1655.
Quaint and witty, but sensible, pious, candid, and useful; an invaluable body of information to the death of Charles the First. Heylyn animadverted upon it, and Fuller replied in his 'Appeal of Injured Innocence.' Folio, 1659.

STILLINGFLEET (Bp). Origines Britannicæ. Folio, 1710.—Continued by J. Innett. Folio, 1704.
Learned and valuable.

WARNER (Richard). Ecclesiastical History of England. 2 vols. folio, 1756–57.
Much information.

COLLIER (Jeremy). Ecclesiastical History of Great Britain. Folio, 1708.
Collier was a non-juror; he has collected much information.

There are other more recent histories which the author has not seen; as

CARWITHEN (J. B. S). History of the Church of England. 2 vols. 8vo. 1829.

GRANT (Johnson). A Summary of the History of the English Church, and of the sects which have departed from its communion, with answers to each dissenting body. 4 vols. 8vo. 1811–26.

(2.) *Histories during particular Periods, and Memoirs relative thereto.*

Several modern publications by Southey, Townsend, White, Philpotts, &c. and by Butler, throw light on this subject. Cressy, fo. 1618: Dodd, 3 vols. fo. 1737–1742: and Lingard, are Roman Catholic works on Church and English Histories, as is Alford's in 4 vols. fo. 1663.

BURNET (Gilbert). History of the Reformation. 6 vols. Various editions.
The collection of documents specially valuable.

BENNETT (Benj). A Memorial of the Reformation. 8vo. 1721, and Defence of it, 1723.
Gives the views of the writer on our Reformation and Church History to 1719. He was a pious Dissenter.

SOAMES (Henry). The History of the Reformation of the Church of England. 4 vols. 8vo. 1826–28.

STRYPE (John). Ecclesiastical Memorials and Annals. 13 vols. 8vo. and his Lives of Cranmer, Parker, Whitgift, Grindal. 11 vols. 8vo. with Index. 2 vols. 8vo.
Invaluable documents of the most interesting periods of ecclesiastical history. A faithful and industrious historian.

HEYLYN (Peter). History of the Reformation. Folio, 1660.
A party writer, to be read with caution. He perverts and misrepresents.

RIDLEY (Gloucester). Life of Bishop Ridley. 4to. 1763.

THE PHŒNIX. A revival of scarce Pieces.—It contains several valuable historical documents. 2 vols. 8vo. 1707–8.

WALKER (Clement). The History of Independency. 3 Parts, 4to. 1648—1651.

CLARENDON (Lord). History of the Rebellion. 8 vols. 8vo. 1828.
This should be compared with other contemporary histories, with Baxter, Whitelock, Rushworth's Historical collections. Hardly any writer of these times seems wholly unbiassed.

WALKER (John). The Sufferings of the Clergy of the Church of England in the time of the Rebellion. Folio, 1714.
This should be compared with Calamy's Continuation of Baxter's Life and Times.

BURNET (Bp). History of his own times. 6 vols. 8vo. 1827.
Valuable, though partial to his own views.

WOODWARD (Josiah). Account of the Rise and Progress of the Religious Societies. 12mo. 1744.
A very gratifying account of the labors of good men, at a period when religion was very low in our country.

YATES (Richard). The Church in Danger, and the Patronage of the Church of England. 8vo. 1815—1823.
Sensible and seasonable publications on very important subjects.

(3.) *Convocations of the Clergy.*

ATTERBURY (Francis). The Rights, Powers, and Privileges of an English Convocation. 2d edition, 8vo. 1701.
Written with vigor and perspicuity; met with a full reply in the following work.

WAKE (Abp). The state of the Church and Clergy of England, historically deduced. Folio, 1703.
Written in a Christian spirit.

(4.) *History of Dissenters.*

See Doddridge, Watts.

NEAL (Dan). The History of the Puritans. 5 vols. 8vo. 1822.
A valuable and instructive history, with a strong bias in favor of his subjects, but an upright mind. The answers to it are

GREY (Zach). Review of Neal's History. 3 vols. 1736—1739.
In the edition of Neale above mentioned, Grey's objections are noticed.

MADOX (Bishop). Vindication of the Church of England. 1 vol. 8vo. 1733.
Bishop Warburton has also some keen notes on Neal.

BOGUE (David) and BENNETT (James). The History of the Dissenters 4 vols. 8vo. 1808—1812.
A bias in favor of Dissenters.

WILSON (Walter). History and Antiquities of Dissenting Churches, including the lives of their Ministers. 4 vols. 8vo. 1828.
Mr. Orme speaks of this as containing curious and interesting information. It is bitter towards the Church and churchmen.

BROOKS (Benjamin). Lives of the Puritans. 3 vols. 8vo. 1813.

HEYLYN (Peter). History of the Presbyterians. Folio, 1670.
A prejudiced writer. See (on the other side) the History of the Scotch Church.

IVIMEY (Joseph). History of the English Baptists. 2 vols. 8vo.

SEWELL (William). The History of the Quakers. 2 vols. 8vo. 1785.
T. Wright wrote a history of the Quakers in Ireland, and T. Clarkson a portraiture of Quakerism. See Leslie's works for an opponent's views. George Keith also wrote several works against Quakers.

CRANTZ (David). History of the United Brethren. 8vo. 1780.

SOUTHEY (Robert). The Life of Wesley and the Rise and Progress of Methodism. 8vo. 1820.
This should be read with the following work.

WATSON (Richard). Observations on the Life of Wesley. 8vo. 1820.—Defence of the Wesleyan Missions. 8vo. 1817.

BENSON (Joseph). Apology for the Methodists. 12mo. 1801.

LINDSEY (Theophilus). An Historical View of Unitarians. 8vo. 1783.
Lindsay left the established Church. He was answered by Burgh.

BUTLER (Charles). Historical Memoirs respecting the English, Scotch, and Irish Roman Catholics. 4 vols. 8vo. 1822.

BLAIR (William). The Revival of Popery. 8vo. 1819.

[4.] *Ecclesiastical History of Scotland and Ireland.*

JAMIESON (John). Historical Account of the ancient Culdees.

SPOTSWOOD (John Abp). The History of the Church of Scotland. Folio, 1677. 4th Edition with Appendix.
The history in favor of episcopacy.

SKINNER (John). Ecclesiastical History of Scotland. 2 vols. 8vo. 1788, and Annals to 1816. 8vo. 1818.
Jones calls the first work a plain and unaffected detail of facts, interesting and amusing.

KNOX (John). The History of the Reformation of Scotland. Folio, 1732.

CALDERWOOD (David). The true History of the Church of Scotland. Folio, 1678.
The history in favor of Presbyterianism.

WODROW (Robert). History of the Sufferings of the Church of Scotland from the Restoration to the Revolution. 2 vols. folio, 1721, reprinted with notes, 4 vols. 8vo. 1829.

COOKE (George). History of the Reformation in Scotland. 3 vols. 8vo. 1811.

M'CRIE (Thomas). Lives of Knox and Melville. 4 vols. 8vo. 1818—1819.
Many original documents, and much information on the Scotch Reformers. There are various other histories as Keith, Brown, &c. A good ecclesiastical history of the Protestant Church in Ireland is wanting.

USHER (Abp). Discourse on the Religion anciently professed by the Irish. 4to. 1687.
O'Sullivan and Porter published compendiums of the Catholic history of Ireland, and Sir James Ware several works on the prelates and antiquities of Ireland.

[5.] *Ecclesiastical Histories of Germany and the North of Europe, Holland, the Netherlands, France, Spain, Switzerland, Italy, and other Countries and Churches.*

See Seckendorff.

ADAMI (Melch). Vitæ Theologorum. Folio, 1705.

ROSE (H. J). The State of the Protestant Religion in Germany, 2d edition with Appendix. 8vo. 1829.—A Letter to the Bishop of London, in Reply to Mr. Pusey's work on the Causes of Rationalism in Germany. 8vo. 1829.

PUSEY (E. B). An Historical Inquiry into the Rationalist character lately predominant in the Theology of Germany. 8vo. 1828. See Mr. Rose's remarks on this work.

EVANSON (W. A). Apology for the Modern Theology of Protestant Germany; a translation of a Review of Mr. Rose's Discourses by Dr. Bretschneider. 8vo. 1827.

These accounts compared will furnish some insight into the present state of theology in Germany.

M'CRIE (Thomas). History of the Reformation in Italy. 8vo. 1827.

BRANDT (Gerard). History of the Reformation in the Low Countries. 4 vols. folio, 1720–23.

Brandt was an Arminian, and sets that side in the fairest light.

LEYDECKER (James). The Honor of the National Synod of Dort, in the years 1618–19, maintained and established against the accusations of G. Brandt in his History of the Reformation. 2 vols. 4to. Dutch 1705—1707.

There is, it is believed, no translation into Latin or English. A friend who has it gives me the account in the note, of this, and of other Dutch ecclesiastical histories.* Spanheim refers to Triglandius as giving the best accounts of the rise of Arminianism.

LEYDECKER (Melchior). Historia Jansenismi. 8vo. 1695.

GALE (Thomas). The true idea of Jansenism, both Rhetoric and Dogmatic. 24mo. 1669.

BROWNING (W. S). The History of the Huguenots during the 16th century. 2 vols. 8vo. 1829.

WALCH (C. W. F). A Compendious History of the Popes. 8vo. 1759.

DAILLE (John). Apology for the Reformed Churches. 12mo. 1653.

QUICK (John). Synodicon—Acts, &c. of the National Councils of the Reformed Churches in France. 2 vols. folio, 1692.

This has been noticed under a previous head.

The General Historians of the French Church, the Samusarthans, Dupliex, Le Cointe, and Longueval, are too voluminous for a private library. Thuanus is an invaluable general history from 1543 to 1607, in 7 vols. folio, 1733—or 11 vols. 4to. 1740, in French, with notes.

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*The Dutch Ecclesiastical Historian, *John Uitenbogaart*, died at the Hague in September 1644, at the age of 88. His history of the Reformation was published in 1646. *James Trigland, the elder*, was minister of Amsterdam from 1610 to 1634. He was present at the Synod of Dort in 1618—1619, and was Professor at Leyden in 1634, where he died in 1654. He presented his history to the States of Holland in March 1650, under this title 'Church History, including the heavy and distressing disputes that have taken place in the United Netherlands, with their conclusion and remarks upon the history of John Uitenbogaart.' *Gerard Brandt* published his first volume in 1671, and his second in 1674; and omits no opportunity of finding fault with Trigland. The books of Uitenbogaart and Trigland are both thick folios. *James Leydecker* was minister at Middleburg. His first volume in 4to. pp. 719, was published in 1705, with a Dedication to the Provincial Synods of South and North Holland. John Brandt, the son of G. Brandt, threatened to answer it, and published a copy of satirical verses. Leydecker's second volume pp. 549, was published in 1707; of which the main object was to prove that the sufferings of which the Remonstrants complained were brought on them by their own crimes and misconduct. An Appendix follows, respecting some late occurrences, an account at considerable length of various books which have been published, for and against the Remonstrants: a brief view of the artifices used by the Remonstrants in propagating their opinions, and lastly a few pages to show that the doctrine of the Arminians respecting Justification was unsound.

GEDDES (Michael). Miscellaneous Tracts relative to the Ecclesiastical History of Spain and Portugal, and Histories of the Churches of Malabar and Ethiopia. 3 vols. 8vo. 1694—1702.

RUCHAT (Abr). Histoire de la Reformation de la Suisse. 12mo. 6 tom. 1727-28.

PERRIN (J. P). Luther's Fore-runners translated by Lennard. 4to. 1624.

LEGER (John). Histoire des Eglises Evangeliques des Vallées de Piedmont. Folio, 1669.

ALLIX (Peter). Remarks on the Ancient Churches of Piedmont, and the Albigenses. 2 vols. 4to. 1690-2. Republished in 8vo.

PEYRAN (J. R). Historical Defence of the Waldenses, with Introduction, &c. By the Rev. Thomas Sims. 8vo. 1826.

Moreland in 1658, Gilly, Jackson, Jones, and others in late years have given accounts of these interesting people, whom Faber considers as the two witnesses of the Revelation.

RYCAUT (Sir Paul). The present state of the Greek and Armenian Churches. 8vo. 1679.

SMITH (Thomas). An account of the Greek Church, as to its doctrines and rites. 8vo. 1680.

COVELL (John). Some account of the Greek Church. Folio, 1722.

LA CROZE (M. V. La). Histoire du Christianisme d'Ethiopie & d'Armenie. 12mo. 1739.—Histoire du Christianisme des Indes. 2 tom. 12mo. 1758.

BUCHANAN (Claudius). Christian Researches in Asia. 8vo. 1811.

A book that greatly tended to excite the present missionary spirit. See also his Apology for promoting Christianity, and his Colonial Establishment.

MOSHEIM (J. L). Memoirs of the Christian Church in China. 8vo. 1750.

LUDOLPHUS (Job). History of Ethiopia. Folio, 1682.

NEAL (Dan). The History of New England. 2 vols. 8vo. 1747.

MATHER (Cotton). Ecclesiastical History of New England, from 1620 to 1683. Folio, 1702.

A most interesting and edifying work, with some peculiarities.

[6.] *History of Religious Orders.*

FOSBROOKE (J. D). History of Monachism, or the Manners and Customs of the Monks of England. 4to. 1817.

D'EMILLIANNE (Gab). History of Monastical Orders. 8vo. 1693.

POYNDER (John). A History of the Jesuits, to which is prefixed a Reply to Mr. Dallas. 2 vols. 8vo. 1816.

MUNTER (Frid). Primordia Ecclesiæ Africanæ. 4to. Copenhagen, 1829.

Mr. Horne describes this as a learned and valuable work.

HELYOT (Pere). Histoire des Ordres Monastiques Religieux et militaires et des congregations seculaires. 8 vols. 4to. Paris, 1721.

The most copious work extant on this subject, with plates.

PASCAL (Blaise). Provincial Letters. 8vo. 1816.

A powerful work against the Jesuits, with a fine vein of satire.

LLORENTE (D. J. A). History of the Inquisition of Spain. 8vo. 1826.

LIMBORCH (Philip). The History of the Inquisition—translated into English by Samuel Chandler, with an Introduction on Persecution. 2 vols. 4to. 1731.

This led to a controversy between Dr. Berriman and Chandler.

[7.] *History of Religious Societies.*

BROWN (William). History of the Propagation of Christianity among the Heathen. Second edition.

Millar published a similar work. 2 vols. 8vo. Third edition, 1730.

WOODWARD (Josiah). Account of the Societies for the Reformation of Manners. 12mo. 1744.
A work of interesting information.

ABSTRACT of the Annual Reports and Correspondence of the Society for promoting Christian Knowledge. 8vo. 1814.
The reports and sermons are published each year.

HUMPHREYS (David). An Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign parts. 8vo. 1730.

PRATT (Josiah). Propaganda—An Abstract of the Design and Proceedings, and Extracts from the Sermons of the Propagation Society. 8vo. 1819.
A good selection of many striking passages.

SHOBERT (Frederick). Present state of Christianity, and of the Missionary Establishments. 12mo. 1828.

WILLIAMS (Charles). The Missionary Gazetteer. 12mo.

PROCEEDINGS of the Church Missionary Society, from 1800 to 1828. 16 vols. 8vo.

THE MISSIONARY REGISTER from 1813 to 1829. 3 vols. 12mo. 13 vols. 8vo.
The only complete account of missionary proceedings from the date of its publication.

PROPAGATION of the Gospel in the East, by Danish Missionaries. 12mo. 3 Parts. 1718.

PROCEEDINGS of the Prayer Book and Homily Society from 1813.

PROCEEDINGS of the London Missionary Society from 1796.

PROCEEDINGS of the Wesleyan Missionary Society.

PERIODICAL accounts of the Missions of the United Brethren from 1790. 10 vols.

PERIODICAL accounts relative to the Baptist Missionary Society. 8 vols. from 1794.

REPORTS of the British and Foreign Bible Society from 1805.

OWEN (John). History of the First Fifteen Years of the Bible Society. 3 vols. 8vo.

There are proceedings also of various other Societies.
There are many Publications and Controversies arising out of the Societies, which cannot here be enumerated.

LOSKIEL (G. H). History of Missions among the North American Indians. 8vo. 1794.
An interesting missionary work.

HOLMES (John). History of Missions of the United Brethren. 8vo. 1818.

JOWETT (W). Christian Researches. 2 vols. 8vo.
Much wisdom and piety.

ELLIS (W). Narrative of a Tour through Owhyhee. 8vo. Account of the Sandwich Islands. 2 vols. 8vo. 1829.

IV. BIOGRAPHY.

(1.) *Collections of Biography.*

CLARKE (Samuel). Lives of sundry eminent English persons of this latter age, with Preface and Life by Baxter. Folio, 1633.
Many edifying Lives in this work.

WORDSWORTH (Chris). Ecclesiastical Biography. 8vo. 6 vols. 1818.
A very useful collection of Biography.

MIDDLETON (Erasmus). Evangelical Biography. 4 vols. 1816.
The work corresponds to the title.

WALTON (Isaac). Lives of Donne, Wotton, Hooker, Herbert, and Sanderson. 2 vols. 8vo. 1817.
Interesting Biographical Sketches.

GILPIN (W). Lives of the Reformers. 2 vols. 8vo. 1809.

CHRISTIAN BIOGRAPHY published by the Religious Tract Society. 5 vols. 18mo.
A well selected and useful series.

BURNHAM (Richard). Pious Memorials. Edited by Rev. George Burder. 8vo. 1820.

GIBBONS (Thomas). Memoirs of eminently pious Women. By the Rev. S. Burder. 3 vols. 12mo. 1823.

(2.) *Particular Lives.*

ALLEINE (Joseph). His Life, Death, and Christian Letters. 12mo. 1672.
An excellent work.

BAXTER (Richard). Narrative of his Life and Times. Folio, 1716. By M. Silvester.
A very instructive and entertaining work respecting one of the most interesting periods of English History. Allowance should be made for the imperfection of every human writer, and for his peculiarities. Bitter animadversions were published on this work in 1696, entitled Vindiciæ Anti-Baxterianæ.

CALAMY (Edm). Abridgment of Mr. Baxter's History and continuation. 4 vols. 8vo. 1713–27, and Defence against Ollyffe and Hoadley. 3 vols. 8vo. 1703–5.
There were animadversions on Dr. Calamy besides those of Ollyffe and Hoadley; but much useful information is to be gleaned from Calamy.

BEDELL (William). Life of, with Letters. 8vo. 1736. By Bp. Burnet.
A very useful work, containing in the appended Letters a good reply to Popery.

BLACKADER (Colonel). Life and Diary, by A. Crichton. 12mo. 1824.

BONNEL (James). Exemplary Life and Character, by W. Hamilton. 12mo. 1807.

BOYLE, (Hon. R). Life, by T. Birch. 8vo. 1744.

BRAINERD (David). Life, by J. Edwards. 8vo. 1824.
Specially valuable.

BUCHANAN (Claudius). Memoirs, by Dean Pearson. 2 vols. 8vo. 1817.

BULL (Bishop). Life, by R. Nelson. 8vo. 1713.
To be read for practical edification, but Nelson views too favorably the sentiments of its Author.

BURRITT (William). Life of, by N. Parkhurst. 8vo. 1704.

BUNYAN (John). Life, by J. Ivimey. 12mo. 1809.

CALVIN (John). Memoirs, by Mackenzie. 12mo. 1818.
Almost a continued panegyric on this great Reformer. Lives which enter more into the fallen nature, even of God's best servants, are more valuable, though Calvin's holy piety and active labors were indeed such as strongly to commend his principles. Calvin's Epistles, in his works, would have furnished much interesting additional matter to this Life.

CHAMBERLAIN (John). Late Missionary in India, Memoirs of. 8vo. 1825.

CHARLES (T). Life and Labors of, by E. Morgan. 12mo. 1828.

COLET (Dr. John). Life, by Dr. S. Knight. 8vo. 1823.

DAWSON (Mrs). Life of, by the Rev. W. C. Wilson. 12mo. 1828.

DE RENTY (J. B). The Holy Life of, by J. B. St. Jure. 8vo. 1684.

DODDRIDGE (Philip). Memoirs, by Job Orton. 12mo. 1802.
An excellent piece of ministerial biography.

EDWARDS (Jon). Life of, by Hawkesley. 12mo. 1815.

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on your study doors, or set it as your copy in capital letters still before your eyes! Could we but properly learn two or three lines of it, what preachers should we be! 1. For our general business, *serving the Lord with all humility of mind.* 2. Our special work, *take heed to yourselves and all the flock.* 3. Our doctrine, *repentance towards God, and faith towards our Lord Jesus Christ.* 4. The place and manner of teaching, *I have taught you publicly, and from house to house.* 5. The object and internal manner, *I ceased not to warn every one night and day with tears.* This is it that must win souls and preserve them. 6. His innocency and self-denial for the advancement of the gospel, *I have coveted no man's silver or gold.* 7. His patience, *none of these things move me, neither count I my life dear.* 8. And among all our motives, these have need to be in capital letters before our eyes. We oversee and feed *the Church of God, which he hath purchased with his own blood—grievous wolves shall enter in among you, not sparing the flock, and of yourselves shall men arise speaking perverse things to draw away disciples after them.* Write all this upon your hearts, and it will do yourselves and the Church more good than twenty years study of lower things, which, though they get you greater applause in the world, yet separated from these will make you but sounding brass and tinkling cymbal.'